

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

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The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
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REV. MR. WM. BAYARD CUTTING, *Treasurer,*
FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

JANUARY, 1883.

ADVENT AND EPIPHANY APPEAL,

1882-'83.

THE voice of the Great Master of the whole vineyard calls again to His workmen. We who have been baptized in His Name and have confessed His Faith are by promise His workmen. There are stewards of His mysteries, and there are stewards of His common grace. We are put in trust with all we have—the knowledge of that grace, the Word of Life, the privileges and hopes of the Christian family, the Gospel of CHRIST. Every gift in our spiritual inheritance is for use, to be stirred up, imparted, and so increased. Accountability—“How much owest thou?”—is written all over our estate. In the great Love wherewith He loves us our pitying Judge is putting us in mind of our fleeting opportunity, by the solemn movement of the year, by the searching messages of the Prophets of the old Church and Apostles of the new, by the cries of souls dying in darkness. He does not suffer us to waste our substance, which is His bounty, in self-indulgence, or to hoard it avariciously, without warnings of the certain retribution. He sets clearly before us once more the sufferings and sins of His lost children, the wants of the wide world, the dreary degradation of eight hundred millions of heathen, the crimes and vices of nations and tribes that know nothing of a SAVIOUR. He shows us their misery, the open roads to reach them, the inspiring admonitions of the age we are living in, the sorrow and weakness of unbelief and bewilderment on one side,

and the power and peace, the order and joy, the manifold blessedness of Christian faith and obedience on the other. No man of us all liveth to himself,—least of all the member, follower, soldier of CHRIST. Constantly the deaths of those with whom we have walked tell us we are to die, and no man dieth to himself.

Do we realize this fact wrought into our being, this tremendous truth drawing and binding us to Judgment, this unchanging law of the life of our souls? Mankind are one; so preached St. Paul the Missionary in Athens, the university of the Pagan world; and God asks of each of us “Where is thy brother?” Living to eat and drink and dress, to lay up a fortune or to display it, to gratify fastidious tastes, to keep out of the way of disagreeable tasks and sacrifices, and so to slip daintily but selfishly and meanly through the allotted term, this is not sowing for God, and God is not mocked. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the Spirit, for the quickening of his own charity and the salvation of his kind, shall of that Spirit reap life everlasting. Thanks be to God that by another Advent summons and another Epiphany illumination He wakes us out of sleep, bidding us arise and labor in His light, seeing that a night cometh in which no man can work.

We have lost the Faith of Revelation by both the First and the Second Adam; we have lost the highest glory of human nature and the divine grace of Redemption, unless we hold ourselves answerable for other souls. Accepting only the simple truth that all men are made to be helpers and deliverers of their brothers, we see the Missionary principle and come under the Missionary obligation. We can in no way escape from it. All people, tribes and tongues are fastened together in an inwrought, hereditary, universal necessity of mutual blessing or cursing. More and more as knowledge spreads and nations intermix they drag each other down or build each other up, corrupting or purifying one another by social forces and innumerable lines of influence. The contest is becoming fearfully close. The ends of the earth are brought nigh. The accountability weighs heavier and heavier. Commerce carries with it life or death, virtue or vice, faith or despair. Disorder or Christianity emigrates on the ships and trains. New populations, restless, unsettled, excited, loosed from old restraints, take readily all sorts of impressions and are exposed to wild delusions. In all the enterprise, the admirable energy and skill, the intermingling of streams of blood and tradition, there is no assurance of permanent safety. The Almighty has given no pledges in history or in the Bible that any people or all people together shall be saved by their own arm or their own wit. The nation He did more for than any other, carrying it so long in His arms, neither His love nor His justice, His mercy nor His patience prevented His dashing to pieces like a potter’s vessel. American or European “progress” has in it no guarantee of perpetuity. The blossom of our flowering civilization will go up into the air as dust, the splendors of art and culture and luxury in our brilliant cities will rot and breed pestilence as they have from the beginning, unless the bond is left unbroken between them and the laws and Gospel and Church of CHRIST—unless they are sanctified. Who shall see to this if not the Church herself in her Missionary character? Schools and universities will not do it;

wealth and industry will not, political liberty will not, statesmanship will not; ecclesiastical furniture, parochial affluence, an unrivalled liturgy, theological literature, the grandest metropolitan worship, whatever else they may do, will not do this, for it is not in them. They will not convert the sinful, sanctify the private or national conscience, unify mankind, preach the Gospel to Pagan continents, bring the "other sheep" of every color into the Fold, or save the Republic from destruction.

So the "Foreign" countries and our own "Domestic" country plead together with the men, the women, the children of the Church. The cause is not divided but single. Amidst all the agencies of reconciliation directed in these days by Providence the "children of light" must go first, or all is lost. They must be "sent"—and there are now no senders but ourselves. The night is far spent. Let us not sleep as do others. The gates of the morning are opening in the East. Africa over the sea and Africa in the United States stretches out its hands. From the West come wronged barbarians to our schools and sanctuaries. They have waited long for us with pathetic patience; if we do not heal after hurting them they rend and burn our borders with desperate revenge. In the ages of its glorious conquests the Gospel never made man wait. It was sent. It went out. It left its old, strong seats. It sought the sheep. Our Church may prosper materially on its old ground; it is descending nevertheless to inward atrophy and death if it forgets the principles of its birth, the commission of its LORD, its everlasting service, the sacrifices without which no spiritual life grows or is safe. We hear every day fabulous accounts of accumulations of perishable riches in the perishing hands of individuals—of colossal fortunes heaped together which by comparison make our treasury insignificant and put our annual reports of offerings to shame. As GOD keeps His ancient promises these gains are to be only treasures of temptation, provocations to riot and debauchery, the instruments of doom, unless they are consecrated to CHRIST in mercy to the poor and in publishing the Gospel of His Salvation to them that are afar off and to them that are nigh.

Our appeal goes out without one chief and powerful name which has for many years strengthened and certified our Missionary labors for the Master. It goes out from mourning hearts. We cannot help looking with anxious dismay at our unspeakable loss, both in wise counsel and in the necessary constant incitement to our financial income. The clear, persuasive, cheerful, ringing voice of our great Domestic Secretary is still. His firm and busy hand rests from its labors. Must not we who survive, standing around his grave and giving thanks to GOD for what he was and what he did, pledge ourselves to more resolute, true, and self-denying toil, now that his magnetic presence and steadfast service are withdrawn?

The Domestic Committee of the Board of Managers supervise and provide for work in thirteen Missionary Jurisdictions and thirty Dioceses in these United States and Territories, including work among White People, Colored People of the South and Indians, with some aid to Deaf Mutes throughout the country, and to Chinese on the Pacific Coast.

The number of Missionaries receiving stipends from the Domestic Committee during the whole or a part of the year ending September 1st, 1882, was

four hundred and seventeen, including Missionary Bishops, White, Colored and Indian Clergymen, Lay-readers, Catechists, Teachers and Women Helpers. The number for the present year will be considerably larger, as fresh and urgent calls for more laborers are coming constantly from every part of the field.

Appropriations or pledges of aid for the current year have been made to the amount of *one hundred and eighty-five thousand three hundred and fifty dollars*, as follows :

For the General White Field, ...	\$113,850 00
For Indians, ...	40,000 00
For Colored People, ...	18,900 00
For Deaf Mutes, ...	400 00
For Chinese, ...	500 00
For Central Expenses and Cost of making the work known, ...	11,700 00
	\$185,350 00

The cost of administering the work last year was brought so low as to enable the Domestic Committee to say that rather more than ninety-six cents of every dollar received, was sent directly to the Missionaries in the field.

The amount appropriated this year is in excess of that asked for last year by nearly eight thousand dollars, but the Board of Managers, gladly remembering the favor hitherto shown to this branch of its work, and earnestly thankful for the same, most confidently believes that at least what is so determined upon, less the sum on hand September 1st, 1882, say \$33,201.90, will be duly contributed.

In addition to this sum required for the work performed within the limits of our own country, the Board of Managers appeals for your support in the work which it is carrying on in other lands. The Foreign work embraces the Missions in Greece, Africa, China and Japan, and also the assistance that is given to the independent Churches in Haiti and Mexico.

The number of Missionary Stations is one hundred and forty-four. The whole number of laborers is three hundred and fifty-two, of whom three are Missionary Bishops, one a Bishop of the Haitien Church, and one a Bishop of the Mexican Church. There are twelve Boarding-schools; two Orphan Asylums and a Divinity School in Mexico; a Divinity and a Medical School with the College, in China, sixty-five Day-schools, and twenty-six Sunday-schools.

A special feature is the Medical Mission. Several young men are studying medicine at Shanghai and Wuchang, and several at Osaka, and upwards of twenty-one thousand five hundred patients have been treated, in the hospitals, during the year.

The amount required for the current expenses of the year and for building purposes, including the aid given to those disabled in the service, and to the widows and orphans of Missionaries, is *one hundred and seventy-four thousand three hundred and fifty-five dollars*. By the action of the Board of Managers this amount is apportioned as follows :

Appropriations for buildings, etc., laid over to the present fiscal year (not covered by previous receipts), ...	\$12,852 40
For the Mission in Greece, ...	2,800 00
For the Mission in Africa, ...	21,115 00

For the Mission in China, ...	51,365 10
For the Mission in Japan, ...	30,816 12
For aid to the Haitian Church, ...	5,545 00
For aid to the Mexican Church, ...	31,500 00
For aid to Disabled Missionaries, etc., ...	2,622 00
For Central Expenses and cost of making the work known (about)	15,739 00
	<u>\$174,354 62</u>

A further sum of \$8,021.78 is required to meet outstanding, but unmatured drafts, and balance of "Specials" accounts, appearing on their balance sheet to the first of September last, after deducting cash, etc., on hand. This last item is the amount by which the contributions from the Church to September 1st failed to meet the appropriation for work performed to that date, and is included because it is the present avowed policy of the Foreign Committee and the Board of Managers to so order their business, that, at the earliest possible time, there shall be in their treasury at the close of each fiscal year a sum equal to the aggregate of such accounts.

The sum total for current expenses asked for the Foreign work is larger than ever before, but so too are the legitimate demands of those upon whom the Church has put the command of her forces in her several Foreign fields. The demands continue to be larger because the blessing of the LORD of Hosts has rested, and does still rest, upon their efforts and ours. With gratitude for what has been done in the past, the Board appeals confidently to God's faithful people for still larger contributions for this ever-increasing work.

And now it only remains to express the hope that the members of the Church will earnestly resolve, GOD being their helper, to raise, *at the least*, for her Missionary work through the Board for the current fiscal year the net sum of THREE HUNDRED AND THIRTY-FOUR THOUSAND FIVE HUNDRED AND TWENTY-FIVE DOLLARS. Surely there is need for all that is asked and more. Surely there is no lack of money among the people of the Church, and surely the responsibility is upon them and should be fully met. The earnest prayer continues to be offered that GOD will graciously move them to do their whole duty in this as well as in all other relations.

By order and in behalf of the Board,

FREDERIC DAN HUNTINGTON,

Chairman of Special Committee.

HENRY C. POTTER,
H. DYER,
NOAH HUNT SCHENCK,
E. A. HOFFMAN,
J. L. REESE,
W. N. MCVICKAR,
GEO. LEEDS,
J. HOUSTON ECCLESTON,
THOS. F. DAVIES,

JAMES SAUL,
WM. TATLOCK,
GEO. WILLIAMSON SMITH,
HENRY Y. SATTERLEE,
F. S. WINSTON,
J. C. GARTHWAITE,
GEORGE N. TITUS,
C. VANDERBILT,
WM. SCOTT,

WILLIAM G. LOW,
BENJ. STARK,
LEMUEL COFFIN,
H. P. BALDWIN,
R. FULTON CUTTING,
JOS. W. FULLER,
JOHN A. KING,
C. M. CONYNGHAM,
Elected Members.

JOSHUA KIMBER,

Secretary for Foreign Missions.

JAMES M. BROWN,

Treasurer for Foreign Missions.

W. BAYARD CUTTING,

Treasurer for Domestic Missions.

MISSION ROOMS, 20-26, Bible House,
NEW YORK, November 27th, A.D., 1882.

SYSTEMATIC OFFERING PLAN.

THE annual statement of British contributions to Foreign Missionary work during the fiscal year 1881 has been issued recently by Canon Scott Robinson. This statement shows that during the time mentioned the Church of England contributed to Foreign Missions alone the equivalent in English money of two million three hundred and one thousand, nine hundred and seventy-five dollars !

If we do not misinterpret this fact, one of the principal reasons of this magnificent showing is to be found in the well-known thorough use in the Church of England of the plan of subscriptions. Faith may be never so warm, and liberality never so generous, and yet their fullest fruitage cannot be reaped without systematic methods.

We look forward with hopefulness to the time, not very far distant, we trust, when the subscription plan, which, although as yet only a little germ, has been planted and is growing in this Church shall begin to reap those great harvests that it is certain to gather in if thoroughly employed, and which, in our opinion, cannot be gathered in in any other way.

One Rector writes :

Do not imagine that I am not interested in Mission work. I doubled the number of pledges last January (and the amount, too) and hope to repeat the operation January, 1883.

A Warden of a large church in Brooklyn, which last year gave \$350, says that, under the subscription plan, they will this year contribute about \$1,000.

At their meeting in October the Board of Managers took the following action:

Resolved, That Archdeacon Kirkby be instructed to assist the Clergy, whenever practicable, in the introduction and sustentation of the Subscription Plan for the support of Missions adopted by the Board of Missions at the last General Convention.

RESIGNATION OF MEMBERS.

AT the meeting of the Board of Managers, held June 13th, the Rev. CHARLES H. HALL, D.D., finding by experience that he could not give sufficient time and thought to the work, resigned his seat in the Board. Notwithstanding an earnest request for the withdrawal of his resignation, Dr. Hall felt obliged to press its acceptance, which was reached at the meeting held October 10th.

At the meeting of December 12th, resignations were presented from the Rev. STEPHEN H. TYNG, Jr., D.D., because of residence abroad, from Mr. CHARLES R. MARVIN, because of inability to perform the duties of membership in consequence of long-continued ill-health, and from Mr. HOWARD POTTER, because of the pressing nature of other duties having prior claims upon his time. These were all necessarily accepted; that of Mr. MARVIN with an expression of extreme regret on the part of the Board. Mr. Marvin had been actively connected with the work since 1874. Dr. Tyng and Mr. Potter were elected to membership in 1880.

ELECTION OF A MEMBER.

AT the Stated Meeting of the Board of Managers held December 12th, the Rev. JACOB S. SHIPMAN, D.D., D.C.L., of the Diocese of New York, was elected to fill the vacancy in the membership of the Board caused by the resignation of the Rev. Dr. Hall.

ACTION OF THE BOARD OF MANAGERS.

At the meeting of the Board, held on Tuesday, October 10th, the Secretaries were, by resolution, authorized to arrange for the publication to the Church of the following minute unanimously adopted by the Board at their meeting of June 13th:

The Board of Managers, having heard the statement of the Rt. Rev. the Missionary Bishop of Niobrara addressed to them at this time, in explanation of his action touching the Rev. S. D. Hinman, formerly a Presbyter in his Missionary Jurisdiction, beg to assure Bishop Hare of their profound sympathy with him in this day of his trial, and of their unshaken confidence in the fidelity and ability of his administration of his trust, and the unsullied purity of his intention in his official acts.

MISSIONARY CONFERENCE IN BROOKLYN.

NOVEMBER 5TH TO 9TH, 1882.

WE give in this number, by adding extra pages, a very full report of the remarkable Missionary Conference lately held in Brooklyn. We do this especially for the sake of the friends of Missions who reside at a distance from the centres where these meetings are held. We should be glad to give detailed accounts always, did not our lack of space forbid. We expect to publish from time to time several, if not all, of the "papers" referred to.

The first Service of the Conference was held at the Church of the Redeemer, Brooklyn, Rev. George Williamson Smith, S.T.D., Rector, on Sunday evening, November 5th, 1882. There were present in the Chancel Bishop Littlejohn, the Rev. Drs. Currie, Kirkby and Smith, and Rev. Messrs. Kimber, Fair of Africa, Kerr of Haiti, Tripp, and Bennett of Kansas.

The opening Service was conducted by the Rector, assisted in the Lessons by the Rev. Messrs. Fair and Kerr, and in the Creed and Prayers by the Rev. Ferris Tripp, Assistant Minister of the parish.

The Rev. C. George Currie, D.D., Rector of St. Luke's Church, Philadelphia, repeated, at the request of the Standing Committee on Missionary Meetings, a sermon previously delivered by him at the Conference in Rochester. The text was Haggai II. 7, "The desire of all nations shall come."

In closing his sermon, Dr. Currie paid a tribute of affection to the Rev. Dr. Twing, Secretary for Domestic Missions, whose very critical condition was then a cause of anxiety and sorrow to the whole Church.

The Rector delivered a message of love to the Conference from Dr. Twing, after which the Bishop, in closing the Service, spoke with much feeling of Dr. Twing's illness, referring briefly to his connection with the Mission work of the Church, and asked the congregation to unite on his behalf in an appropriate prayer from the Office for the Visitation of the Sick.

MONDAY, NOVEMBER 6TH.

At 11 A.M. the Conference assembled at St. Peter's Church, Rev. Charles A. Tibbals, Rector.

In the Chancel were the Rt. Rev. the Bishop of the Diocese, the Rt. Rev. the Missionary Bishop of Washington Territory, and the Rev. Messrs. Tibbals and Kimber. The Ante-Communion Office was said by Bishop Paddock, the Rev. Mr. Kimber reading the Epistle.

After the singing of Hymn 291, an address was delivered by Bishop Littlejohn.

The Bishop said that the subject of Christian Missions, intellectually considered, is threadbare, but to the disciple of CHRIST it is one of undying interest. And the benefits of our Missions are not confined to those to whom they are sent. Missions are object-lessons to ourselves, illustrating and making practical to the heart and mind what might otherwise become vague generalities or mere platitudes of theology. A secular spirit prevails in our time. Men prefer the material to the ethical, and the ethical to the spiritual. The will power which attests the presence of the supernatural is ignored, and in its place is set up an endless, irresponsible force.

The Church stands in opposition to this drift. The soul of the Church is the Spirit of God. Its life, aims, and power are born

of the Spirit. Its purity and sanctity are the fruit of the Spirit. And the life power of the Church thus formed is a transforming one. When true to its principles the Church rears up men and women who offer up everything for God's glory and men's salvation. Missionary enthusiasm is the most comprehensive and CHRIST-like of all enthusiasms. Missions exemplify and demonstrate the truth of the Gospel. They utter the loudest protest against the world's tendency to count CHRIST's kingdom less a kingdom of righteousness than one of meat and drink. They keep at the front what is essential in Christianity. They carry out that tendency of Christianity which differences it from all religions—the tendency to expand, to become all comprehensive. Though all Christians know this to be the character of Christianity, they do not all act accordingly. The average believer finds it much easier to recognize the parish than the Diocese, and the Diocese than the whole Church. His interest declines in proportion as extension of his sympathies is asked.

To resist this drift the Church infuses a catholic tone into her prayers, and as far as possible into her preaching. But the most effectual check to it is by Missions. Against this narrow, uncatholic view of Christianity they put into practice the directions, "Sow beside all waters," "Go ye into all the world and preach the Gospel to every creature."

Again, such Missions as are carried on by this Church do not, as is the tendency of sectarianism, present Christianity as a bundle of sentiments, or a creature of human expediency. CHRIST's religion in its integrity must be taught to the heathen, and this can only be permanently done by a Church which teaches Christianity as an institution, an empire of CHRIST's own creating.

Christianity must be full orb'd and full formed as presented to the heathen, and only an institutional Christianity can conquer there.

Again, we must not present to the heathen an undogmatic any more than an uninstitutional Christianity. The latter takes away the body of CHRIST, the former emasculates it. The Church must not only assert but explain itself; give reasons why it seeks to displace the old systems of religion; must satisfy men's heads as well as their hearts. It must preach authority, a living Head competent to give and enforce a system of truth. It must preach as the Prophets and Apostles preached in the sunrise of the Christian faith; preach facts, and therefore dogmas—all the dogmatic verities essential to the being, order and work of the Kingdom of CHRIST.

In another way than those before in-

stanced Missions are valuable; they call out the best phases of the Church's life. See the instances of vicarious suffering they have called forth. And this vicarious suffering is the essence of true Christian charity. We must labor here under the shadow of the cross of suffering. Missions have always flourished precisely in proportion as they have exhibited the Church as holding up and imitating the example of CHRIST, the crucified for others. This has transformed the world far more than arguments have done so. Xavier, apprehending this law, said when in imminent danger, "If I should die by the hands of these pagans, perhaps it will be for the best; for always the blood of martyrs yields more for the Church than lives of toil." A conquering faith must be a suffering faith. Self-denial and sacrifice among God's people, even to death, is still, as always, a condition not only of Missionary, but of all Christian success. Christian Missions more forcibly than anything else teach this principle to a selfish and self-indulgent age. And if, as many think, our Missions are poor, mean and unsatisfactory, it is because the Church has not yet learned that it must suffer with CHRIST if it would reign with Him.

At the conclusion of the Bishop's address the Holy Communion was celebrated, and before the Benediction prayer was again offered on behalf of the Rev. Dr. Twing.

After the conclusion of the morning Service, a lunch was served to the assembled Clergy by the members of the Woman's Missionary Association in the adjoining Chapel, and several hours were spent by the Clergy in social intercourse.

On Monday evening a large congregation was assembled in St. James' Church.

In the Chancel were Bishop Paddock, the Rev. C. W. Homer, Rector of the parish, and the Rev. Messrs. Newton, Langford, Kerr, Kirkby, Haskins, Cooper of Japan, Kimber and Fair.

The processional hymn was the 191st. The opening services were taken by the Rev. Mr. Kimber; the Rev. S. Kerr read the Lesson, and the Rev. W. A. Fair the Creed and Collects. After the singing of Hymn 284, Bishop Paddock alluded to the unavoidable absence from the meeting of Bishop Littlejohn, and introduced the first speaker, the Venerable Archdeacon Kirkby.

The speaker expressed his anxiety to begin this Conference aright, and to strike a key-note with which all its proceedings might be in harmony; and he thought that

word would be *encouragement*. This was pre-eminently the age of Missions. Fifty years ago such a gathering as this would have been an impossibility, and at the beginning of the century, even in England, Missions were but in their infancy; they were cradled in difficulty. The Church Missionary Society was four years old before an English Missionary offered for the work. The money came from England, but Germany supplied the men; and besides this direct opposition met with, that which is always a special difficulty in the way of Missions was the indifference of the great bulk of both Clergy and people alike. One grave divine wrote a ponderous book of 80 pages to enquire whether the sending of Missions to the heathen would not be interfering with the Divine decrees.

Another difficulty was in the closed doors of the world. Scarcely a country was open to receive the Gospel. *India* was entered with difficulty from the opposition of the Company who then ruled that land. *China* was enclosed in a wall of prejudice stronger even than that which surrounds her chief cities. *Africa* was the white man's grave. *New Zealand* was inhabited by a race of cannibals, and *South America* almost a terra incognita, etc., etc.

Now behold the contrast. The "C. M. S." is one of the foremost institutions of the country. Its annual meetings are hailed with delight by the thousands who attend them, and every country in the world seems open for the Missionaries it sends unto them. *India* welcomes the Missionary from one end of it to the other, and he had heard that in the year '79-'80 sixty thousand souls were gathered into the Church of CHRIST there; and the testimony of the leaders of the Brahma Somaz there was that "CHRIST, and not the British Government, ruled India." *China*, too, has been entered; its difficult language acquired; and he congratulated this Church in having a Bishop, ten Presbyters and a goodly band of fifty workers there.

To the honor of this nation too, was the opening of *Japan*, so long closed against Missions of any kind. One Sunday morning Commodore Perry sailed into the harbor of Yedo, and, as a Christian man, he honors the LORD of the Sabbath by spreading his flag over the capstan of his vessel and laying upon it the Word of GOD. A hymn of praise was sung, a simple Service followed, and, without firing a single shot, the country was opened alike to commerce and the Gospel. The Bible and the Book of Common Prayer are now in the language of the people, and 2,000 converts have been given to Missions there.

In a similar manner was *South America* opened to the Gospel. In 1851 Capt. Allen

Gardiner, of the English Navy, led a little party to Terra del Fuego. Left upon that desolate shore, within one year all died of starvation. But that brave leader wrote his daily journal up to the day of his death, and in that journal besought that the work might not be given up, and sketched a plan by which the whole continent was to be evangelized. A Bishop and a noble band of Christian workers are now there, and ere long a line of Mission stations will dot the whole of the coast line. In his voyage to Terra del Fuego Mr. Darwin said the natives were too degraded ever to be benefitted by any measures. But a few years after Christian Missions had begun their beneficent work there Her Majesty's "Dreadnought" went ashore on that rock-bound coast. The natives rescued the crew, whom they treated with great kindness, for which the Queen sent them a letter of thanks. When Mr. Darwin heard of this he acknowledged that he had left out a great force in civilization, and at once became a contributor of the South American Missionary Society. The speaker closed with two practical thoughts:

First. *Importance of Missions to the Church.* They are her life work, the result of the clearest understanding of the trust given to her by her LORD. No parish must be neglected in the privilege of having a share in this work. A yearly offering must come from every member of the Church as a necessary feature of life.

Second. *Privileges bring responsibilities.* If God has opened so many doors it is our duty to enter therein; hence the Clergy must lay this duty before their people. The spiritual life of the parish is connected with this.

In conclusion the speaker alluded to the importance of Missions in Alaska. The English Church has a Mission in one part of the country, where it has baptized 1,500 persons; but the rest of the country is in absolute heathenism. This is a work which properly belongs to this country.

The Rev. Mr. Kimber, Secretary for Foreign Missions, alluding to a regret expressed by Dr. Kirkby that the American Church had no Mission in India, said that the American Church had several times been approached by the English in reference to this subject. As late as the last General Convention representations were made that the English Church would gladly accept our co-operation in Burmah. The American Church seems to have consistently held the position that England, in accepting political supremacy there, incurred responsibility for giving the Gospel to the people, and has

therefore wisely, in the speaker's opinion, declined the proposals of the English Church.

The next speaker was the Rev. W. W. Newton, Rector of St. Stephen's Church, Pittsfield, Mass.

He said that the bases of Missions are three—Romanticism, Secularism and Christian Philosophy.

The laws of Missions are also three:

First. That the trend of truth is like the trend of light, its pathway from east to west.

Second. That Christianity is to supplement the ethnic religions, to lead up from the revelations they have to that of JESUS CHRIST, the highest revelation possible.

Third. That Christianity must develop its fullest power in order to protect its very life. The genius of Buddhism is passivity; that of Christianity is activity.

What are the motives of Missions?

The first is the Divine command, "Go ye into all the world, and preach the Gospel to every creature." These are CHRIST's orders independently of any theory of Missions, and are binding, whatever theory, or if none, is held as to the condition in which world might be without the Gospel.

The second motive is found in a consideration of the blessings which Missions always bring to the Church. The development of the Missionary spirit is needed to protect the Church against the incursions of secularism. It is always the divine corrective to worldly compromise.

The third motive is the protection of the nation against the results of its own bad legislation. This nation has bungled over all the three ethnic problems whose solution was laid upon it—namely, that of the black man, that of the red man, and that of the yellow man. The responsibility of converting the Chinese is upon us, as well as for the black and Indian races.

Of methods for revival of Missionary work, the speaker suggested three:

First. We must have prayer and believe in it.

Second. Faith as a product of prayer.

Third. Take a day and examine our methods of work—take a repair day. There is a tendency to find fault with our principles when the difficulty is not there, but is in the imperfection of our *tools* for work—our methods.

At the close of this address Hymn 290 was sung, after which Bishop Paddock introduced the Rev. Wm. Langford, D.D., Rector of St. John's Church, Elizabeth, N. J.

Dr. Langford said, that CHRIST's promise

shall not fail, but "His praise shall sound from shore to shore."

There can be no question of that consummation. The only question for us is, What part shall we have in extending that Kingdom? One of the previous speakers has shown how the work is going on. What part shall we have in it? Let each one ask, What is the lesson of this Conference to me as to my duty? The answer to this must depend upon each man's circumstances. If it were asked by a man of great wealth, the speaker would advise him to endow Bishoprics, give to the Building Commission, and to the different Missions.

One with limited means would be advised to do what he could in giving money. But, besides giving money, every man is to be a propagandist, to take the Missionary cause to his heart, and ask God to make him love it and desire the prosperity of Zion.

The speaker related the story of a plain and poor man, who at family prayers read one day the 28th. Chapter of St. Matthew. As he read the last part he grew more deliberate in utterance, and was evidently under the influence of deep feeling. Finally he said: "Never has the power of these words come to me as now—'Go ye and teach all nations! Lo, I am with you always.' Henceforth when you see me at work, know that, while I shall do as much as ever to provide necessary things for my family, I feel that I am charged with a greater work, to help extend my Master's Kingdom." And thereafter he found a new delight in toil from the entrance of this new motive into his life.

At the close of this address a collection was made, Hymn 289 was sung, and after prayer had been offered on behalf of Dr. Twing, whose critical condition was again spoken of, Bishop Paddock pronounced the Benediction.

TUESDAY, NOVEMBER 7TH.

At St. Peter's Chapel, the Bishop of the Diocese presiding, the opening Services at 10 A. M. were conducted by the Rev. R. C. Rogers, of Brooklyn.

The first paper was read by the Rev. S. Kerr, Rector of St. John's Church, Cape Haitien. Subject: "Haiti; Its Past and Present Religious and Moral Aspects." Mr. Kerr has been for fifteen years at work in Haiti. He gave a brief account of the history and resources of the country, and said:

That a principal cause of the frequent political troubles there is that family ties are so weak. There is great eagerness to secure the education of boys, but very few women

have any education, and therefore there are very few well-trained families in the country. The mass of the people are in a state of ignorance.

They have long had the form of Christianity, as given them by the Romanists, but not its life.

Mr. Kerr began his work at Cape Haitien with a congregation of three. It now averages between three and four hundred, and he has a Sunday-school with seventy-six pupils. They have, however, no church building. Mr. Kerr hoped that \$4,500 might be given him in this country to put up one.

The next paper was by the Rev. Fernando C. Putnam, Rector of St. Paul's Church (Bergen), Jersey City. His subject was: "Some Thoughts on a New Field of Mission Work, and on the Methods and Men that will be Required to Conduct It."

Mr. Putnam said, that the most startling feature of the present generation is the desertion by the younger and enterprising members of the country of the rural communities for life in the cities. All capital is becoming more and more centred in few hands, and all business is concentrated into a few centres. One-fifth of the population of the country is now in the cities. This rapidly growing process of absorption into the cities of the youth and enterprise of the country communities implies, in a large proportion of cases, the breaking up of moral and religious ties without the forming of new ones. A large proportion of this influx of population becomes non-church-going, and therefore irreligious. In Jersey City, with a population of 130,000, no less than 30,000 are entirely separate from religious influence. In New York and Brooklyn between 300,000 and 400,000 are so situated. Thus we have in our midst a great mass of Paganism, which we have not adequate means to attack.

Mr. Putnam urged united action on the part of the Church to meet these great evils. As all great enterprises can only be carried forward by associating men of special endowments and training, by combining force and massing capital, the Church must learn the same methods.

He thought that the efforts of individual parishes were not adequate for this work. It should be undertaken by the general Church.

Bishop Littlejohn said that Mr. Putnam's paper correctly described present drifts. The Church should centralize her aggressive forces where bad tendencies centre. This is a great law of Church work. The Church

has not yet begun to grapple with the Paganism of our cities.

The Rev. Dr. Schenck said that he had been deeply impressed by the paper, and thought it well that the subject should be discussed here and now. Cities are moral festering points, where poison concentrates. Our cities direct the politics of the country, and give the moral tone to society. The speaker feared that in trying to acquire, to extend the boundaries of our Church work, we sometimes lose what we have. We should have Evangelists for the work of organizing means in every parish to make the acquaintance of young men, introduce them into Christian society, etc.

Mr. Herbert Welsh, of Philadelphia, thought that resources for reaching the non-church-going are at hand in the work which may be done by laymen and women. He gave an interesting account of the work done by a lady in Philadelphia. She brought 1,500 men under Church influences. A Workingman's Club in Philadelphia has four hundred men largely influenced by it.

The Rev. Dr. Geo. Williamson Smith said that we want living hearts of faith rather than an organization. Mr. Welsh's statement shows that such can be found. Are the Clergy willing to welcome those who, as in the cases cited, are willing to work in their parishes according to their own methods?

The Rev. Mr. Kimber said that he believed Dr. Smith's question might be answered affirmatively. He had seen something of the work done by a layman and his family in Frankford, Pa. In St. Mark's Parish there he made thirteen addresses on one day at the different Services, Bible-classes and Sunday-schools. The immense work there had been built up largely by the efforts of a layman, Mr. William Welsh, and the members of his family.

The Rev. Dr. Syle had visited a school established by the lady spoken of by Mr. Welsh, and remarked that the accommodations were insufficient for the large number of pupils. One of the Trustees replied that it was useless to put up a larger building, as the same objection would apply. She would soon have it full.

The last paper of this morning's session was by the Rev. William Allan Fair, of the Missionary Jurisdiction of Cape Palmas, Liberia. Subject: "Polygamy in West Africa, and the Way to Abolish it."

Mr. Fair said, that the practice of both Protestant and Romanist Missionaries in Africa is to require men to separate from all of their wives except one before being admitted to Baptism. The effect of this requirement is that as soon as it becomes known the people in any new place visited by the Missionary refuse altogether to hear the Gospel. Mr. Fair did not believe that the Missionaries are justified in making this requirement.

This paper described the subject at considerable length, and made a profound impression.

TUESDAY EVENING, NOVEMBER 7TH,
General Missionary Meeting at Holy Trinity Church. In the Chancel were Bishops Littlejohn and Paddock, the Rev. Dr. Eccleston, and Rev. Messrs. Parks, Brown and Bunn.

After the singing of Hymn 290, the opening exercises were conducted by the Rev. Albert C. Bunn, M.D., Rector of the Church of the Atonement, Brooklyn.

A second hymn, "From Greenland's Icy Mountains," was sung, after which Bishop Littlejohn introduced as the first speaker the Rev. J. Lewis Parks, Rector of Christ Church, Schenectady, N. Y.

The speaker began by saying that, the Missionary instinct is not limited to men in a state of grace, but is an instinct of the natural heart. Socrates is a notable instance of the fact. He was the greatest of Greek Missionaries, and was spoken of with great respect by some of the Fathers of the Church. He lifted up the standard of conscience, combined ethics and piety, and died for the truth.

The Missionary instinct was very strong in the early days of Christianity. Later, when the tide of barbarism threatened to bring the Church to anarchy, it was the Monks, who had sought to live in seclusion, who saved the Church. It was their active Missionary labors which stemmed the tide of barbarism, which gave up with the Baptism of Clovis.

Then the Franks, among whom, as in Spain, the Monks had labored, gave their attention to the conversion of Europe, then mostly untouched by the Gospel. The early British Church did an extensive Mission work to the Belgians, Danes, etc. But so gradual was the work that it was not until A.D. 1400 that the last heathen in Lapland was baptized.

The speaker gave further illustrations of the working of the irrepressible Missionary instinct in all parts of the Church, and not only in catholic-minded men, but in

heretics, and all who had any propinquity to Christ.

The workings of this Law should have a tendency not to make us indolent, because the work will be done, but to stimulate us to greater exertions, because progress and success are assured, for there will always be men and means to carry on Missionary work till the consummation is reached, that "the earth shall be full of the knowledge of the LORD as the waters cover the sea."

The next speaker was the Rev. Percy Browne, Rector of St. James' Church, Roxbury, Mass.

Mr. Browne, continuing for a moment the line of thought of the previous speaker, asked:

What would be the effect if the Missionary instinct should cease to act? It would be lamentable, as there would be no opportunity for that highest exercise of spiritual life which is found in reaching out to share its benefits with others. Foreign Missions, also, keep the Church in a cosmopolitan attitude, keep it from assuming a provincial and limited character, and from, in consequence of this, stagnating. In another way there is a reflex value in Foreign Missions. The greatest simplicity of teaching is necessary in preaching the Gospel to the heathen, and thus is counteracted the prevalent tendency to lose sight of the essentials of Christianity in discussions of subtle points.

The Church's attitude toward Foreign Missions is changing. Formerly, the principal motive which actuated men in sending the Gospel to the heathen was to rescue them from eternal death. Now, however, men have come to see more clearly that even the heathen have not been left in total darkness, but have been and are sharers in the love of a common Father of them and us. Because they are His children and our brothers we should seek to bring them out into the clearer light in which we stand. We do not the work alone, but God is in the field already. Our Sunday-school literature should be revised, so as to teach this truth.

St. Paul, the hopeful man among the Apostles, knew that he was not among those who were in entire darkness when he preached in Athens. He said to the people: "I perceive that you are very religious." He aimed to supplement their imperfect knowledge. Thus the Apostolic exhortation was, and it should be ours: "Come unto my Father and your Father."

Bishop Littlejohn said that as these meetings allowed discussion of the topics introduced, he must take the opportunity to express his dissent from the statement of the

last speaker that the desire to *rescue men* had ceased to be a motive for Foreign Missions. He believed it was still operative, and would continue to be. St. Paul preached the Fatherhood of God, but he also preached CHRIST as—

1st. The Propitiation for sin. 2d. The Reconciler between God and men. 3d. As bringing Redemption from captivity and death.

And the third of these he most habitually and earnestly everywhere insisted on. Here is the Rescue idea, and it should be preached, and is a motive for Missions, and this motive and that so much dwelt upon by the speaker, the Fatherhood of God and the brotherhood of men, do not exclude each other, but will work more and more together.

The last speaker was the Rev. J. Houston Eccleston, D.D., Rector of Trinity Church, Newark, N. J.

He had come, he said, in response to a request made by the Rev. Dr. Twing, just before the beginning of his illness, that he would give to the Conference an account of what he had recently seen of Montana. He made a visit there last summer, and saw something of the work of Bishop Brewer, a patient, modest, earnest servant of God, working in the midst of great difficulties. The Western Bishops say they despair of giving Eastern people any idea of the difficulties in their work arising from the mere extent of their Diocese. The Jurisdiction of the Bishop of Montana stretches in one direction as far as from Brooklyn to Cleveland. Travelling is largely by stage, and the isolation of the Clergy is exceedingly hard to bear. In August the speaker found the country dry, dusty and forbidding. And this condition is a symbol of the spiritual condition of the Territory. The men there are strong men, but they have every vice which strong men can get at. In most places the gambling saloons are the only places for the men to spend their evenings in, and the speaker was one night obliged to stay at one of these saloons. In one town, made up of three shanties and sixteen tents, all the shanties and fourteen of the tents, were drinking and gambling places. The Missionaries do not reach more than, perhaps, one in fifty of these men. But if they did not reach one man there, it would be worth while to keep the Missionaries there, for when the salvation of those communities comes it will be through the influence of Christian women. The women now there, wives of immigrants, are in very sad condi-

tion, and spiritual help must be given to them.

The society there is so bad that even some Ministers have fallen under its temptations, and brought great reproach upon the cause of CHRIST. In one place where Dr. Eccleston stopped the people indulged in the most violent profanity on learning that he was a Clergyman. Demanding an explanation, he learned that some young Ministers had become notorious for their bad conduct. The people, however, knew of Bishop Tuttle and Bishop Morris, and spoke in the highest terms of them. "Send us such men," said one miner, "and we will thank God for them."

The speaker expressed his impatience at sometimes hearing Missionary Bishops, visiting the East to solicit help for their work, called "beggars." They are not beggars, but our masters, and we should be thankful to them for telling us what to do.

WEDNESDAY, NOVEMBER 8TH.

At ten o'clock the Conference resumed its session at St. Peter's Chapel.

After prayer by the Bishop, the first paper of the session was read by the Rev. Wm. B. Cooper, of the Missionary Jurisdiction of Yedo. Subject: "The Importance of a Native Ministry in Japan." Said he:

Foreigners can never hope to do the work of evangelizing the people of Japan. We have but six Clergymen there, and in their instruction of the people they must begin with the most elementary principles. Besides, the Missionaries never come to speak the language with the readiness of natives. Mr. Cooper had never known a Japanese audience moved to any apparent extent by the preaching of a foreigner, but he had often seen a native preacher move his audience to tears. The cost of supporting a foreign Missionary in Japan is six times that required to support a native Minister. It is of the last importance, also, that the native Ministers of Japan shall be educated within their own country. They become denationalized by residence abroad.

The Rev. Dr. Syle endorsed Mr. Cooper's views. The Rev. Mr. Kimber did the same, and said that usually it had been the experience of our Church that the experiment of bringing young men from our Foreign Mission fields to this country to be educated was exceedingly disappointing. They almost inevitably become denationalized.

Bishop Littlejohn declared his belief that the Church will accept the conclusions of Mr. Cooper's paper. The thing to be

done now is to apply practically the principle that an indigenous Ministry is to be raised in each of our foreign fields.

Mr. Herbert Welsh, of Philadelphia, gave an account of a visit to our Indian Missions, and discussed the question, "Is the Niobrara Mission a failure?"

He said that two causes operated against interest in our Indian Missions. The first is the opinion that the Indian is incapable of civilization. The second is a distrust of our methods of work among them. Mr. Welsh's observations were conclusive on both these points. He saw Indians who had become exemplary citizens and Christians, and saw how thoroughly wise and devoted were the labors of Bishop Hare and his band of Missionaries. Mr. Welsh's arraignment of the perfidy of our Government in its dealings with the Indians was very strong.

At the close of Mr. Welsh's remarkable address, Bishop Littlejohn and others expressed their desire that his statements might be heard by a much larger audience, and a committee was appointed to make arrangements for a meeting for that purpose on the Sunday evening following.

We refrain from giving a more extended notice of Mr. Welsh's address at this time, since he has accepted other invitations for its public repetition. We purpose, however, to publish it in full, as delivered at the Conference, in this magazine at an early day.

Bishop Paddock gave an account of his visit to the Niobrara Mission, some twelve or fifteen years ago, with the late Mr. Wm. Welsh, uncle of the gentleman whose speech had just been listened to. He believed that the way to solve the Indian problem is to educate the young Indians. There are 50,000 Indian children. It is by no means impracticable to educate most of these.

The Rev. Elliot H. Thomson, of the Missionary Jurisdiction of Shanghai, China, next read a paper on "The Extension of Mission Work in China."

He said that we now have various instrumentalities for work in China. The only important line in which we are almost wholly unprepared for work is that of Woman's Work for women.

We need more men to carry on the Theological School. The books used in this School should be those approved by the whole Church, and Mr. Thomson suggested that a Committee of Bishops name the books, and that the list be published, so that the

whole Church may know what is being taught. China offers a great field for the highest ability, and no Clergyman need fear that his talents will be wasted there. Whoever offers himself for the work will never regret it.

Mr. Thomson described the method usually pursued in extending our Mission operations in China to cities and villages heretofore unvisited, and advised that greater authority be given the Bishop or authorities of the Missions to buy houses or sites for building when favorable opportunities offer. Often, for want of such authority, chances of buying and of firmly establishing ourselves in new places are lost. We should advance steadily, and take possession as we go; never to yield again, never to go back when once we have planted the standard of the Cross.

The last paper was read by the Rev. M. Van-Rensselaer, D.D., LL.D. Subject: "Missionary Success the Fruit of Personal Consecration."

The dependence of each one of the human race upon his fellow-men is, said the essayist, the universal law of God's providential government. Mediation is the condition under which we receive. So in the Kingdom of Grace. It is founded entirely on mediation. The great Mediator made all His followers mediators. In manifold ways He makes men His instruments for the spread of His Gospel and the edifying of His body. How great the honor to man; how great the condescension of CHRIST to thus make men co-workers with Him in the very work of reconciliation, for which He became incarnate. And He does not use men as mere machines. He makes all the powers of body, soul and spirit the means by which we serve Him in this great commission. In doing this He makes use of the power of love. He uses our love for Him and for our brethren in Him as the means of reconciling sinners to God. This is the indispensable requisite to Missionary success, to be personally devoted to CHRIST and willing to suffer to do what He ordains. In other words, personal loyalty to CHRIST is the motive to conquest for Him, and He honors it with success.

The essayist proceeded to give illustrations of the power of self-consecration, and considered also its tendency to associate men in united work.

On Wednesday evening the last Session of the Conference proper was held as a General Meeting at St. Luke's Church. The Service was choral, the music being rendered by the surpliced choir. The first part of the Service was conducted by the Rev. Mr. Van

De Water, Rector of the Church; the Lesson was read by the Rev. W. B. Cooper, and the Prayers by the Rev. Joseph Reynolds, Assistant Minister of the Church of the Holy Trinity, Brooklyn. The congregation was very large.

The first speaker was Mr. A. A. Hayes, of New York. Mr. Hayes was for sixteen years in Shanghai, and was familiar with our Mission operations there. Lately he has travelled extensively in the Western States. He therefore spoke of our Missions both Foreign and Domestic.

In referring to Colorado, he said the memory of Bishop Randall was fertile and green throughout the State. But why should we send money to build churches in rich States like this? The answer is that they are not rich. Only one person in five hundred succeeds in mining; formerly only one in one thousand succeeded. We hear about the successes, not about the failures.

Referring to the treatment of the Indians, the speaker characterized it as infamous. Since the days of slavery there has been nothing so infamous as the Indian ring. He did not see how there could be any effectual preaching to them when we treated them so savagely and infamously. If Government would let them entirely alone for eighteen months and hand them over to the Missionary workers, he believed there would be a great change for the better.

The next speaker was the Rev. Leighton Parks, Rector of Emmanuel Church, Boston. He said:

The spirit of Missions underlies all Missionary effort. The best Missionary spirit is that which combines the burning zeal of the fanatic with the broad knowledge of the liberal.

Turning our minds to God's purpose concerning the world, we seem to find that He has divided up His school, the world, into little class-rooms to learn their lessons, and then He brings them to the one Master, JESUS CHRIST. It is wise, in teaching the heathen, to recognize the truths underlying their systems of religion. The ultimate condition which a Buddhist hopes to attain is that of Nirvana. This means *no thing*, and perhaps rightly understood is not very different from the true conception of perfection, when God shall be all in all.

Who is a Buddha? for the Buddhists do not teach one Buddha only, but that men are constantly working either towards or away from the condition of a Buddha, and some shall ultimately attain to it, as some have already done. A Buddha is *one who knows*. Can we not tell them that the Bible

teaches that every man may be a Buddha, and shall know even as also he is known?

Mr. Parks' speech elicited some discussion from Bishop Littlejohn and Rev. Messrs. Fair and Cooper.

The last speaker was the Rev. Frederick Courtney, D.D., Rector of St. Paul's Church, Boston, who in his opening remarks referred with approval to Mr. Parks' speech.

Dr. Courtney said that at present men are more needed than money for the Missionary work. Men must be had to carry the Gospel. The distribution of the Bible alone had done good. There have been remarkable instances of God's using the printed Word without the living teacher to convict men of sin and bring them to CHRIST.

But the living voice is needed to testify to the historic accuracy of the Bible record. Men are needed to exemplify in their own persons the truth of the Word, to testify from experience that it is the power of God unto salvation, and by their good conduct to show its transforming influence upon character. Men are needed to carry on Missionary work, to gather new converts, and build up the old ones, and also to bind the daughter and the mother Church together.

The kind of men needed, and who are harder to get than money, are men who have found CHRIST to be all in all to themselves; who have a burning love for souls; who have a consuming zeal for the honor and glory of Almighty God. They should be equal to the work both spiritually, physically and intellectually.

In order to get such men in future it is to be hoped that some may be selected when they are boys. Are there not Hannahs to thus consecrate their children?

And we *must* learn to pray that God will give good men to the Mission field. There should be one day of unceasing prayer for Missions as a result of this Conference. The English Church has never had such blessing as since she instituted and *kept* a day of Intercession for Missions.

WOMAN'S MISSIONARY ASSOCIATION.

Thursday was occupied with the Anniversary Exercises of the Woman's Missionary Association of the Diocese of Long Island. The attendance both of ladies who were delegates from the various parishes and of the Clergy was large.

At 11 A. M., the Holy Communion was administered in St. Peter's Church by the Bishop of the Diocese, assisted by Bishop J. A. Paddock and by Rev. Messrs. Tibbals, Thomson, Kimber and Van De Water.

The tenth Annual Report of the Association was read by the Rev. Mr. Van De Water.

It stated that the past year has been the most eventful and prosperous of all. Several important changes have been made in officers and time of meeting. Nine churches have come into the Association.

The average attendance at meetings has been 64, and the punctual attendance of the delegates testifies to their unflagging interest in the various objects presented for consideration.

In the Diocesan Department of work the Mission House of St. Phœbe's Mission has been of chief interest. This has now a separate organization, auxiliary to the Association, and has prepared a report of its own.

The Association has given during the eight months covered by the Report nearly \$1,500, besides delicacies, etc., for the sick and poor, valued at \$224. They have also sent out seventeen boxes, barrels and packages.

In the Domestic Department 36 boxes, valued at \$3,633.05, have been sent out. In addition, over \$500 have been given to the Fanny C. Paddock Memorial Hospital, in Washington Territory, and small sums to other objects. It has pledged itself to endow a bed in the above named Hospital. Some \$1,100 has been sent to the Freedman's Department, and \$335 to the Indians. Something has been done, also, for Foreign Missions.

The Report concludes with a retrospect of the work of the Association for a decade. This shows that this was the first Diocesan branch of the Woman's Auxiliary, that its number of delegates has increased from 51 to over 160, the number of parishes from 23 to 40, that boxes have been given to the value of \$46,000, and over \$8,000 in money. "The growth and influence of the work is not, however," says the Report, "exhibited in these figures, large though they be, but in the increased interest in the work undertaken, which our Constitution defines to be 'co-extensive with the Church.'"

The Report of St. Phœbe's Mission is of great interest. The objects of the Mission are stated to be as follows:

"To strengthen Sister Eliza's work of ministering to the inmates of the County buildings at Flatbush—the Penitentiary, the City Jail, and the Naval and City Hospitals—by opening a Mission House in an accessible locality; this house to be a centre such as every work must have; a fixed place to which supplies for the sick in hospitals may be sent; a resort to which may be directed such destitute or helpless persons as require the ministrations of Christian women, especially such as have been dis-

missed from the public institutions, whether jail, penitentiary or hospitals, who need shelter and protection until some wholesome occupation apart from the haunts of temptation and vice can be found for them; where they can repair their clothing, or be fitted out with proper garments when very destitute, so that they may be in a condition to apply for work; and where they can be instructed, so far as time and opportunity permit, in spiritual things; a home for the associates, where, by residing together, the labor and means may be economized by mutual assistance in the various enterprises on hand in a way impossible if scattered in different homes; and a place where friends, who wish, can join in this largely co-operative work, because they know where to find some one to consult or inquire of."

In February of this year a house for the centre of this work was procured and taken possession of. The name is from that of "Phebe, our sister," of Cenchrea, commended by St. Paul, Romans xvi., 1. 2.

The work of the Mission has greatly grown since the opening of the Mission House, and the interest felt in it by Churchmen has more than doubled.

The address before the Holy Communion was made by the Rt. Rev. the Bishop of Washington Territory.

He said, The true motive to Missionary zeal is the love of God, through CHRIST our LORD. His first words when risen from the grave were a declaration that repentance and remission of sins must be preached among all nations, beginning at Jerusalem, the place where He was crucified. And when about to ascend into heaven His command was, "Go ye into all the world," break down every wall of partition that opposes the preaching of the Gospel. And when seated on the right hand of God, all power given to Him in heaven and on earth, then He sent down the Comforter, fulfilling the promise, "Lo, I am with you always, even unto the end of the world."

In heaven He ever liveth to make intercession for us. We are pleading here His merits; He is pleading those merits before the throne. He is the Son of Man, touched with a feeling of our infirmities. He is the Son of God, and Him the Father heareth always. And to His praise those before the throne sing a new song ever new, because the theme is inexhaustible, "Unto Him that loved us, be glory and dominion forever and ever."

This love of CHRIST apprehended, realized, forms the motive for Missions. It binds us to Him with cords of love. It leads us to seek to fulfil His demands. It makes self-denial easy. The costly gift of Mary of Bethany shows the power of that love, and

so did the acts of the other women, "last at the Cross, and earliest at the grave." "This made Phebe, our sister," "a servant of the Church, a succorer of many."

And other names there are, many not known on earth, but written in the Book of Life, who were swayed by this motive. Thank God, it has not lost its power. We see it active in the work of which we have had a Report to-day, a record of ministrations to the sick and needy. We see it in the work of our foreign Missionaries. We see it in the rearing all over the world, not wonderful buildings like the old Amphitheatres, but houses of mercy and healing. It is apparent in the cultured lady in comfortable circumstances who goes among the Indians, thirty miles from any other white woman, to teach them the love of CHRIST. We see its power in one who, on her journey to a new home, where it seemed that she had everything to live for, was called to give up all, but died content, having "done what she could." It is seen in the loving messages sent to the speaker, and in the money enabling him to rear a new hospital, a house of mercy.

Under a picture of the crucifixion is written:

"This have I borne for thee.
What hast thou done for Me?"

May we all be ready to answer this question.

After the close of the morning Services, the Clergy and Delegates partook of a lunch provided by the Association, re-assembling in the Chapel for the afternoon's session.

At this session the first speaker was the Rev. Giles B. Cooke, Rector of St. Stephen's Church, Petersburg, Va.

He said the work he had been doing among the colored people had both encouraging and discouraging features. It was begun soon after the Civil War, and had gone along quietly, but with results which are becoming more apparent. The parish school at Petersburg is flourishing. It has five teachers, one of whom is Assistant Minister in the parish. There are one hundred and thirty-four communicants. An orphan asylum has just been begun. The matron, a colored woman, is a thorough Christian lady. She is a graduate of the parish school. From the Theological School have been graduated four men now in Orders—one a Priest, three Deacons. The School now has fourteen students. It is in charge of a capable man, the Rev. Prof. Spencer. Ten of the theological students are from Mrs. Buford's field of work. Their preliminary education is very imperfect, but in spite of this their progress is encouraging, and so is the work in other departments. The people

are becoming more thrifty. The Missionary authorities ought to agree on some definite plan for carrying on this work among the colored people and submit it to the House of Bishops, and then the whole Church would endorse it.

One difficulty in our Missions is that the Baptists and Methodists who come to us are socially ostracised, and this is very hard on them. We should stand by them in this case.

The noble behavior of the blacks during the war gives them a claim to our lasting gratitude. While the men of the South were at the front their families were entirely in the power of the slaves. Yet the speaker knows of no instance of outrage from abuse of that power. Both gratitude and the constraining love of CHRIST should lead us to help them.

In answer to a question from Bishop Littlejohn, Mr. Cooke stated that many men from the Zion Union, a powerful Sectarian organization, are desirous of entering our Ministry, but we have not the funds to educate them.

The Rev. W. E. Webb, who has a Church and Mission School for colored people at Ivy Cliff, Halifax County, Va., spoke highly of Mr. Cooke's work. He himself had labored for many years among the colored people, and had now a school with ninety-six scholars. He is also doing work for the American Bible Society, and thus gains access to many Sunday-schools and congregations.

He said the colored people are rising very fast. The negroes are not as immoral as they are represented to be. The speaker has not a lock or bolt to his house; yet during forty years' residence among the colored people he has only lost five dollars' worth of property, and is not sure that negroes took that. They are very kind in sickness. They, indeed, lack backbone, but can be taught and improved just as white people can be.

The Rev. Dr. Syle said that there are 32,000 negroes in Richmond, Va., and one congregation of colored Christians there has 2,500 communicants; yet our Church has only 500 colored members in the city.

The Rev. Mr. Moort (colored), from the British West Indies, said the whole Church, North and South, ought to take an interest in this work. At Raleigh, North Carolina, we have a school which should be made a university for the colored people, and thus become a central point for our aggressive Missionary work among them.

The Rev. Mr. Thomson, who on Wednesday morning gave an account of Missionary work in China, next spoke on the subject of woman's work for women in that country.

He said fifty years ago it would have been impossible for women to go to China to do such work; but now the difficulties are removed. The condition of women in China is not, as is frequently represented, one of absolute degradation; it is midway between that of women in a Mohammedan and a Christian country. High honor is paid to the mother of a family, and higher still to the grandmother. It is not unusual to see men carrying their mothers on their backs through the streets. It is the mothers who perpetuate idolatry in China. They take the young children to the temples, and make them bow down again and again before the great gilded images. When the mothers can be taught the love of the SAVIOUR China will be brought to CHRIST.

They cannot be reached by the male Missionaries; their own sex must go among and teach them. Our work for women has heretofore been largely in the training of young girls in boarding-schools. We should, also, have Missionaries to visit them in their homes. For this work a knowledge of medicine is an important qualification.

At the conclusion of this address the congregation sang:

"Now be the Gospel banner
In every land unfurled."

After which the Bishop introduced the Rev. Henry Swift, Missionary at Cheyenne River Agency, Dakota. Mr. Swift said he had been engaged for nine years in his present work. It is difficult for Missionaries in that region to speak of the work in general, for the distances are so great that Missionaries can see or know but little of each other's work. His nearest neighbors are one hundred and fifty miles away. He would therefore speak only of the work at the Cheyenne Reservation. When he first went there the situation seemed nearly hopeless. The Indians were all degraded and idle. The women were made to draw the water, cut the wood and do all the work, even to skinning the game which the men had shot. Their dances were savage and barbarous in the utmost degree. For six months they danced about the scalp of a poor old woman they had murdered.

They had no expressive term for God, none for holiness nor for chastity. A premium is put upon their idleness by the policy of the Government toward them. The Government gives them to understand that they will be furnished food and clothing as long as they are unable to support themselves, and the Indian is regarded as a

fool who learns to work and support himself when the moment he can do so all Government help will be withheld. Missionaries among the Indians had a manifold work. Women teaching the Indian women have to show them how to work, and must do the most menial work in order to show them how.

Yet a good deal of progress has been made, and there are five hundred Christians on the Cheyenne River Reservation. Industry centres around our Missions.

Some Indians are being educated in Philadelphia, and that is an interesting work; but it would be of little avail if the people to whom these educated Indians are to return were not simultaneously raised to a higher level.

CONCLUDING MEETING.

The concluding session of the Conference was held in St. Peter's Chapel on Thursday evening. The Bishop of the Diocese presided, as at all the previous meetings except one.

The first speaker was the Rev. John G. Bacchus, Rector of the Church of the Reformation, Brooklyn.

The speaker said that he should deal especially with Diocesan Missions. It is a law of healthy activity that it proceeds from the particular to the general, and from the local to the universal. The man who loves his own County first will be most likely to love his State; the man who loves his own parish, to love the whole Church. A grape-vine overgrowing an arbor first attaches itself to the nearest slat, and by degrees creeps over the whole arbor. It does not attempt to reach the most distant points first, or to cover the whole arbor at once. And this is a general law of symmetry. Distrust the people who have large sympathies, but cannot come down to do any particular work. They are like certain mustang ponies, very frisky on the open plain, but very dull in harness when put to work.

Diocesan Missionary work should be an aggressive movement against non-Christian parts of the community. The speaker has no sympathy with proselytism, but there is plenty of work in lifting men from a low plane to sit in heavenly places in CHRIST JESUS.

The next point is to build up those who are Christians and Churchmen in the faith of CHRIST, and this kind of work is needed in Long Island as much as anywhere else. A Long Island Clergyman with a large family received a salary from his parish of six hundred dollars. One year some of the summer boarders at the place made up a purse of two hundred dollars for him, but the Vestry insisted on deducting this from his salary.

The speaker wondered if any of our Missionaries in western or foreign fields found any such type of Christians as this Vestry was made up of.

The new department of our Diocesan Missions, St. Phœbe's Mission, has strong claims upon us. One feature of it is the way it treats discharged criminals, giving them a helping hand, and thus helping to make their punishment reformatory. The attitude of the public toward criminals should be that of mercy, made up of pity and indignation.

St. Phœbe's Mission also sends out trained nurses to care for the sick poor, and especially for women in the time when they most need womanly help and sympathy. It also provides for the burial of the poverty-stricken dead.

Here, then, we have a training school for those large sympathies which at last reach out to Missionary work for all mankind.

Bishop Littlejohn expressed his satisfaction at the glowing endorsement by Mr. Bacchus of the work of St. Phœbe's Mission.

The next speaker was the Rev. Albert C. Bunn, M. D., Rector of the Church of the Atonement, Brooklyn.

He said that though he was no longer a Missionary in name, he was so at heart. He had enjoyed the Conference, and believed that the committee had acted wisely and deserved gratitude for putting the whole situation of the Mission field so fully and frankly before the Clergy and laity. They seemed to think, and the speaker agreed with them, that there is a large amount of latent enthusiasm for Missions in the Church, which only needs the stimulus of confidence in the character and methods of the work to bring it out.

He would like to refer to some subjects brought forward at the Conference, which his own observation had, perhaps, qualified him to express an opinion about. One of these was the subject of the relation to our Missions in Africa of the practice of polygamy there. This is all but universal. Our Missionaries refuse Baptism to every man having more than one wife, and the result of this is, as stated by the Rev. Mr. Fair in his very important paper read on Tuesday morning, that as soon as the people assembled to hear the Missionary are told of this requirement to put away their wives, they give him no further audience. It would seem that, this being the case, we need look no further for the causes of the slow progress of the Gospel in Africa. A lawyer said that he had twelve reasons why his client did not appear in the court-room, the first of which

reasons was that he was dead. This alone the judge thought sufficient, and so does this bar of polygamy seem to be sufficient to account for all our non-success. But have we a right to deny a man Baptism because he has more than one wife? The speaker knew of no authority in the Bible for such action, and thought it a question whether it were not absolutely immoral and a cause of immorality to advise men to separate from faithful wives married in good faith, according to the laws of the country and social usages. At any rate the question is like Banquo's ghost; it "will not down" until it has been laid by investigation and argument.

The subject of a native Ministry in heathen countries is one which may be considered to have been settled by this Conference, Mr. Cooper's paper on the subject of the education of native Ministers within their own country having received the emphatic endorsement of Bishop Littlejohn, the Rev. Dr. Syle and the Secretary for Foreign Missions. The speaker believed that such a Ministry was indispensable in China. The Chinese are as antipodal to us in their customs and processes of thought as in their geographical position, and foreigners cannot hope to thoroughly understand and sympathize with them. A native Ministry can, and can do what we should aim to have done, establish a branch not of our American Church, but a Chinese branch of the Church Catholic, differing in many respects doubtless from our branch of the Church, but agreeing in the great essentials.

The speaker proceeded to speak from his personal observations in the heartiest endorsement of the work of Rev. Mr. Thomson and Mrs. Thomson in Shanghai. He had never known wiser, more devoted and untiring Missionaries.

Dr. Bunn, in closing, spoke of his own devoted attachment to the work in China, in which he had been privileged to spend several years, and of his gratification in knowing that though, in the providence of God, laborers die or have to withdraw, the work goes on and increases.

The last speaker, Dr. Kirkby, said that he had been twenty-eight years a Missionary of the Church Missionary Society. Its initials are C. M. S. For the use of public speakers he understood that these initials meant: "C.," cheerfully, "M.," manfully, and "S.," speedily make your speech and then sit down. He would try to do so. At the beginning of this Conference he said in the opening speech that he thought the key-note of the Conference would be *encouragement*. He still thought so.

Much interest has been aroused in the Indian question by the speech of Mr. Welsh,

In England there is no lack of interest in the Indians. They take as much interest in them as in the Chinese in the far East. During one hundred and fifty years of intercourse with them in British North America there has been no trouble. He gave interesting accounts of Missionary work done among the Esquimaux. A single expression in a Missionary sermon, "Plead with men for God, and plead with God for men," led one man to give himself to this work in a career of great self-sacrifice, signally rewarded.

Lord Dufferin, late Governor-General of Canada, made a tour through the British Possessions in North America, and testified before the Canadian Parliament to the great work done by the Missionaries among the Indians.

In conclusion the speaker made some remarks appropriate to the close of the Conference.

Bishop Littlejohn expressed his great satisfaction with the Conference, at which to-day some sixty Clergymen were present, and added a few words of counsel. He then read a telegram stating Dr. Twing was sinking, and could not long survive. At the request of the Bishop the congregation knelt while he offered the appropriate Prayer in the "Office for the Visitation of the Sick."

The Rev. Dr. Bunn proposed that the congregation express, by rising from their seats, their love and sympathy for the Rev. Dr. Twing, and also for Mrs. Twing in her great trial.

This was done, after which, and the singing of a Hymn, the closing prayer was said, and the Bishop pronounced the Benediction.

THE SUNDAY EVENING MEETING.

The special committee appointed by the Bishop of Long Island to arrange a meeting at which Mr. Herbert Welsh might again be heard in an address upon Indian Missions named the evening of Sunday, November 12th, as the time for it, and St. Ann's-on-the-Heights as the place. General notice of the meeting had been given in the Brooklyn Churches, and several of the Rectors omitted the usual evening Service. So

general was the interest aroused by his first address, that when the hour of the meeting arrived the seats and aisles of the large Church were filled, and many persons were unable to gain admittance. The Bishop of the Diocese presided, about thirty of the Clergy being present in surplices. The opening Service was conducted by the Rev. Drs. D. V. M. Johnson and Geo. Williamson Smith, the Rev. C. W. Homer, and the Rev. Joshua Kimber, Secretary, the choirs of St. Ann's Church and the Church of the Redeemer leading in the singing.

The Bishop introduced Mr. Welsh, who was to speak upon "The Indian Problem and the National Crime," and said: "Unless I am thoroughly mistaken it will be the effect of his testimony to convince one and all that by the power of the Son of God every man, including even the aboriginal red man of this continent, can be presented perfect in CHRIST JESUS. What will be said is not the result of any theory, hypothesis or inference, but will rest upon what the speaker has seen and believed." The Bishop concluded his remarks with a hearty commendation of the good work which Bishop Hare is doing among the Indians.

Mr. Welsh then made, in a somewhat different form, substantially the same address delivered at the Missionary Conference, describing what he had observed of the marvellous improvement that had been wrought in the Indians by their conversion to Christianity and the successful operation of the Niobrara Mission.

The address was listened to with the closest attention, and evidently made a deep impression upon the vast audience. At the close of the address, upon the suggestion of the Rev. Dr. Schenck and with the earnest endorsement of Bishop Littlejohn, it was determined to send a telegram to Bishop Hare, informing him of the success of the meeting. An offering was then taken for the Niobrara Mission, and the congregation was dismissed by the Bishop, with the Benediction.

Notice.—The Memorial Pages in the November–December number, or copies of the portrait of the Rev. Dr. TWING, on paper suitable for framing, will be sent without charge in any number desired upon application to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York.

Erratum.—On the first supplemental page of the November–December number, by a typographical error the date of the Rev. Dr. Twing's Ordination to the Diaconate was given as August 21st, 1826; it should have read August 21st, 1836.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from September 1st, to December 1st, 1882.

ALBANY.

<i>Athens</i> —Trinity Church.....	3 53
<i>Ballston</i> —Christ Church.....	27 55
<i>Claverack</i> —Trinity Church.....	1 62
<i>Plattsburgh</i> —Trinity Church.....	13 00
<i>Salem</i> —St. Paul's Church.....	8 00
<i>Saratoga Springs</i> —Bethesda Church.....	74 50
<i>Stockport</i> —St. John the Evangelist Church and Stottsville—St. Barnabas' Chapel and St. James' Mission.....	25 00
<i>Walton</i> —Christ Church.....	3 00
	156 20

CENTRAL PENNSYLVANIA.

<i>Lancaster</i> —St. James' Church, of which Rev. Dr. Knight's subscription, \$20.....	87 60
St. John's Church.....	30 31
<i>Mauch Chunk</i> —St. Mark's Church.....	71 82
<i>Pittston</i> —St. James' Church.....	14 00
<i>White Haven</i> —St. Paul's Church.....	9 36
	213 09

CONNECTICUT.

<i>Sharon</i> —Christ Church.....	7 55
<i>Waterbury</i> —Trinity Church.....	15 00

EASTON.

<i>Cecil Co.</i> —Trinity Parish, Trinity Church.....	6 65
<i>Dorchester Co.</i> —Great Choptank Parish, Christ Church, Cambridge.....	20 00
<i>Somerset and Worcester Co.'s</i> —Pocomoke Parish, St. Mary's Church.....	1 90

KENTUCKY.

<i>Lexington</i> —Christ Church.....	100 00
<i>Louisville</i> —Bishop Dudley's subscription, for Domestic Missions.....	45 00

LONG ISLAND.

<i>Astoria</i> —Church of the Redeemer.....	40 00
<i>Brooklyn</i> —Church of the Redeemer S. S.....	45 91
<i>Huntington</i> —St. John's Church.....	41 67
<i>Jamaica</i> —Grace Church.....	74 10
<i>Miscellaneous</i> —"A Resident".....	1 00
	202 68

MAINE.

<i>Augusta</i> —St. Mark's Church.....	22 37
<i>Brunswick</i> —St. Paul's Church.....	16 00
<i>Portland</i> —St. Luke's Cathedral and Bishop Neely's subscription.....	45 00
<i>Rockland</i> —St. Peter's Church.....	2 25
<i>Saco</i> —Trinity Church.....	6 25
<i>Thomaston</i> —Church of St. John the Baptist.....	2 50
<i>Wiscasset</i> —St. Philip's Church.....	3 00
	97 37

MARYLAND.

<i>Anne Arundel Co.</i> —St. Anne's Parish, St. Anne's Church.....	62 22
<i>District of Columbia (Georgetown)</i> —The Tra- pler family.....	7 00
(Washington)—St. Paul's Parish and Sol- diers' Home.....	70 00
<i>Howard and Anne Arundel Co.'s</i> —Queen Caroline Parish, Christ Church.....	5 00
<i>Prince George's Co.</i> —St. Matthew's Parish, St. Matthew's Church.....	26 64
St. Matthew's Parish, Mrs. Susan Phillips.....	3 00
	173 86

MASSACHUSETTS.

<i>Malden</i> —St. Paul's Church.....	15 74
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<i>Newburyport</i> —St. Paul's Church, for Domestic Missions.....	8 00
<i>Stockbridge</i> —St. Paul's Church.....	53 20
	76 94

MICHIGAN.

<i>Detroit</i> —Emmanuel Church.....	20 00
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MISSISSIPPI.

<i>Natchez</i> —Trinity Church.....	57 25
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<i>Oxford</i> —St. Peter's Church.....	5 00
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	62 25
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NEW HAMPSHIRE.

<i>Concord</i> —St. Paul's Church.....	25 28
<i>Hopkinton</i> —St. Andrew's Church.....	4 50
<i>Nashua</i> —The Rev. Jacob LeRoy's subscrip- tion.....	10 00
<i>Tilton</i> —Trinity Church.....	10 25
<i>Wolboro</i> —Church of St. John the Baptist.....	3 09
<i>Miscellaneous</i> —Branch Woman's Auxiliary, for travelling expenses of Secretary.....	2 50
	58 62

NEW JERSEY.

<i>Elizabeth</i> —"A. V. M.".....	20 00
<i>Fairview</i> —Trinity Church.....	12 00
<i>Mt. Holly</i> —Trinity Church.....	73 31
St. Andrew's Church.....	27 02
<i>Rahway</i> —St. Paul's Guild.....	14 15
<i>Trenton</i> —Trinity Church.....	39 09
	185 57

NEW YORK.

<i>New York</i> —"E. H. D.".....	50 00
St. Michael's Church, through Woman's Auxiliary Society.....	18 30
<i>Nyack</i> —Grace Church.....	40 50
<i>Yonkers</i> —St. Paul's Church.....	109 75
	218 55

NORTH CAROLINA.

<i>Raleigh</i> —Bishop Lyman's subscription.....	50 00
<i>Fayetteville</i> —St. John's Church.....	6 65
<i>Lenoir</i> —St. James' Church.....	5 00
<i>Lincolnton</i> —St. Luke's Church.....	3 15
<i>Salisbury</i> —St. Luke's Church.....	27 05
<i>Wilmington</i> —St. Paul's Church.....	10 25
	102 10

NORTHERN NEW JERSEY.

<i>Edgewater</i> —Church of the Mediator S. S.....	10 00
<i>Orange</i> —Grace Church.....	106 61
	116 61

OHIO.

<i>Ashtabula</i> —St. Peter's Church.....	18 25
<i>Norwalk</i> —St. Paul's Church.....	13 00
<i>Fainesville</i> —St. James' Church.....	26 00
<i>Warren</i> —Christ Church.....	7 50
	64 75

PENNSYLVANIA.

<i>Philadelphia</i> —Church of the Messiah.....	8 06
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PITTSBURGH.

<i>Bradford</i> —Church of the Ascension.....	20 00
<i>Erie</i> —St. Paul's Church.....	36 00
<i>Franklin</i> —St. John's Church.....	4 00
<i>Pittsburgh</i> —Calvary Church.....	161 28
Trinity Church S. S.....	36 23
St. Andrew's Church.....	91 85
<i>Titusville</i> —St. James' Memorial Church.....	35 00
	384 36

RHODE ISLAND		<i>Winooski</i> —Trinity Church.....	1 54
Branch Woman's Auxiliary, for travelling expenses of the Secretary.....	4 45		178 67
SOUTH CAROLINA.		VIRGINIA.	
<i>Upper St. John</i> —Church of the Epiphany....	45 75	<i>Alexandria Co.</i> —Fairfax Parish, St. Paul's Woman's Auxiliary, of which for "Mary Randolph" Scholarship, Girls' School, Osaka, \$20; Jaffa, \$12.50; Mrs. J. B. Daingerfield, for Jaffa, \$10.....	82 17
<i>Orangeburgh</i> —Church of the Redeemer.....	2 00	<i>Amherst Co.</i> —Lexington Parish, Ascension Church, for China, Japan and Mexico.....	21 00
	47 75	<i>Fairfax Co.</i> —Truro Parish, Christ Church, for Rev. J. McNabb's salary.....	1 50
SOUTHERN OHIO.		<i>Truro Parish, St. Timothy's Church, for Rev. J. McNabb's salary.....</i>	4 50
<i>Cincinnati</i> —St. Paul's Church, of which Woman's Auxiliary, Domestic, \$59.55; Foreign, \$53.80; Rev. S. Benedict's subscription, \$8..	121 35	<i>James City Co.</i> —Bruton Parish, for Foreign Missions, Mrs. R. M. Smith, \$10; Miss A. C. Smith, \$1; Miss L. B. Smith, \$1.....	12 00
<i>Emmanuel Church</i>	5 00	<i>Loudoun Co.</i> —Shelbourn Parish, St. James' Church, of which for salary of Rev. J. McNabb, \$25.....	61 26
<i>Columbus</i> —Church of the Good Shepherd....	8 83	<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's Church.....	15 52
	135 18	<i>Lower Suffolk Parish, St. John's Church..</i>	4 00
SPRINGFIELD.		<i>Lower Suffolk Parish, Glebe Church.....</i>	6 87
<i>Champaign</i> —Emmanuel Church.....	1 20	<i>Norfolk Co.</i> —Elizabeth Parish, St. Luke's Church.....	85 30
TENNESSEE.		<i>Roanoke</i> —Salem Parish, Miss L. M. McClenahan, of which for Domestic Missions, \$6 ..	18 00
<i>Jackson</i> —"A Friend".....	5 00	<i>St. John's Church</i>	6 50
<i>Nashville</i> —Church of the Advent.....	6 00		318 62
	11 00	WESTERN MICHIGAN.	
VERMONT.		<i>Grand Rapids</i> —St. Mark's Church..	161 20
<i>Bennington</i> —St. Peter's Church.....	6 00	<i>Hastings</i> —Emmanuel Church.....	11 53
<i>Brandon</i> —St. Thomas' Church.....	6 67	<i>Manistee</i> —St. Paul's Mission, Rev. W. H. Hayward.....	2 45
<i>Brattleboro</i> —Rev. W. H. Collins' subscription	6 00	WESTERN NEW YORK.	
<i>Burlington</i> —St. Paul's Church.....	49 38	<i>Parkersburg</i> —Branch of Woman's Auxiliary, for travelling expenses of Secretary.....	20 00
<i>Cambridge</i> —Church of the Holy Apostles....	28	WEST VIRGINIA.	
<i>East Berkshire</i> —Calvary Church.....	2 02	<i>Bishop Peterkin's</i> subscription.....	10 00
<i>Enosburg</i> —Christ Church.....	2 86	<i>Jefferson Co.</i> —St. Andrew's Parish, Rev. R. A. Cobbs.....	5 00
<i>Factory Point</i> —Zion Church, \$2.35; "E. L. W." \$25.....	27 35	<i>Ohio Co.</i> —St. Matthew's Parish, St. Matthew's Church.....	3 25
<i>Fairfax</i> —Christ Church.....	72	<i>Wood Co.</i> —Trinity Parish, Trinity Church...	18 10
<i>Fairfield</i> —Trinity Church.....	1 75		36 35
<i>Georgia</i> —Emmanuel Church.....	19	WISCONSIN.	
<i>Hydeville</i> —St. James' Church.....	3 26	<i>Oneida</i> —Hobart Church.....	13 00
<i>Island Pond</i> —Christ Church.....	4 44	NIOBRARA MISSION.	
<i>Jericho</i> —Calvary Church.....	1 14	<i>Lower Brule</i> —Mission Church of the Saviour	8 70
<i>Milton</i> —Trinity Church.....	62		
<i>Montgomery</i> —Union Church, of which Domestic, 17 cts.; Foreign, \$1.67.....	1 84	*Total receipts since September 1st, 1882..	
<i>Newport</i> —St. Mark's Church.....	75		\$13,287 21
<i>Northfield</i> —St. Mary's Church.....	1 50		
<i>Poultney</i> —St. John's Church.....	3 17		
<i>Randolph</i> —Grace Church.....	82		
<i>Rutland</i> —Trinity Church, of which Domestic, \$4.....	15 34		
<i>Shelburne</i> —Trinity Church.....	2 92		
<i>Sheldon</i> —Grace Church.....	3 25		
<i>St. Albans</i> —St. Luke's Church.....	18 75		
<i>St. Johnsbury</i> —St. Andrew's Church.....	2 50		
<i>Vergennes</i> —St. Paul's Church.....	3 75		
<i>W. Randolph</i> —St. John's Church.....	32		
<i>W. Rutland</i> —Grace Church.....	2 04		
<i>Windsoor</i> —St. Paul's Church.....	7 50		

NOTE.—The Treasurer of the Society has received the sum of \$40,084.92 from the estate of Mrs. Jennie McGraw Fiske, late of Ithica, N. Y. One-fourth thereof for the use of Bishop Whipple in his Mission work in Minnesota; one-fourth thereof for the use of Bishop Clarkson's Mission in Nebraska; one-fourth thereof for the use of Bishop Tuttle's Mission in Utah and the remaining one-fourth for the use of Bishop Schereschewsky's Mission in China.

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 33 and 61.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Wm. Bayard Cutting.

Secretary,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*.....

JANUARY, 1883.

ACTING SECRETARIES.

By Resolution of the Domestic Committee, adopted November 14th, 1882, the general oversight and direction of the work of the Committee was entrusted, for the time being, to the Rev. Dr. Potter and the Rev. Dr. Schenck as Acting Secretaries. All letters relating to the business of the Committee should be addressed, "Acting Secretaries," Domestic Committee, 22 Bible House, New York.

ACTION OF THE DOMESTIC COMMITTEE WITH REFERENCE TO THE DEATH OF DR. TWING.

At the Stated Meeting of the Domestic Committee, held on Tuesday, November 14th, 1882, the Rev. Dr. Potter and the Rev. Dr. Schenck were appointed a Special Committee to draft a suitable Minute, to be placed on the Records, expressive of the deep feelings of the Committee in the loss of their late friend and Secretary, the Rev. Dr. Twing. At the Meeting held Tuesday, December 12th, 1882, the following Minute was reported, and adopted by a rising vote.

MINUTE.

The Domestic Committee, assembled at its regular meeting on the 14th of November last, found itself deprived by death of the services of its Secretary, and summoned on that day to attend his funeral. At such a moment it could but recognize the loss it had sustained, and take such temporary action as the great and irreparable bereavement of the Committee made necessary.

The Committee can do little more to-day. In the death of Dr. Twing a breach has been made not soon or easily repaired. There are some among his late associates who

can recall his work as an officer of this body from its beginning. They remember how steadily he grew to the height of every emergency, and how, from first to last, his work and himself were one. Coming to New York nearly twenty years ago, he was at that time without experience in general Missionary work, without the training which comes from life in cities, without the prestige of conspicuous place or traditions. He had been the Rector of a country Parish for nearly a quarter of a century, and was but little known beyond it. But from the outset it became apparent that the wisdom which chose him was to be abundantly indicated. In a generation which was not very sanguine as to the adaptedness of our Church for frontier Missionary work, he believed in it profoundly. In days when new methods of Missionary activity were regarded with something of distaste, if not of suspicion, he did not hesitate to inaugurate them. In an office whose traditions made of him little more than a functionary, he became from the outset a living and organizing power. His commanding presence was the fit expansion of his large heart and generous sympathies. His trumpet-like voice was the adequate instrument of a fearless and intrepid leader. He made the Church ring with the note of his appeals, and he made his place larger and mightier by the vigor and energy with which he filled it. His fresh raciness of speech, his homely and masculine address, his courage and hope amid discouragements, would, if he had had no other gifts, have pre-eminently designated him as the man for his place and work.

But he had other qualifications no less conspicuous and exceptional. In devising new methods of kindling Missionary interest and developing Missionary resources his mind seemed inexhaustible. He had no dread of new measures, if only they might be made subservient to the spread of the old Faith, and like the campaigns of Napoleon, as a great American has described them, "his plans flew out of his brain full-armed." To interest the children, to organize the work of Christian women, to enlist the sympathies of individual laymen in particular fields, and then to harmonize differences, to encourage the discouraged Missionary, whether Bishop, or Presbyter, or teacher, to unify the work of his immediate bureau, to draw to himself the confidence and affection of Churchmen of every name and neighborhood, he seemed equally and exceptionally fitted. He was, amid the discords of ecclesiastical life and methods, a kindly solvent—softening asperities, interpreting men of opposite views and camps to each other, and binding all the Church to its Missionary work by the strong and gentle influence of his catholic spirit and warm heart.

In the deliberations of this Committee he will be sorely missed. His judgment was not infallible, but no one was quicker to see this than himself. A suggestion coming from whatever quarter, that threw fresh light upon a question concerning which he had made up his mind, found with him as cordial a welcome as though he had no personal prepossessions nor previous bias. He was always generous, but he knew how to be just, and in the deliberations of this Committee he showed the judgment of a wise counsellor no less than the ardor of a loving and generous nature. His business was always carefully prepared for the consideration of the Committee, and the confusion into which it finds itself plunged to-day is a sharp reminder how largely it was indebted to his executive skill, aided during these later years, as it gladly remembers, by his efficient helpmeet and assistant. But most of all, perhaps, will their friend and associate be missed, the members of the Domestic Committee cannot but remember, from the Mission Rooms, which his presence and greeting made warm and bright to all sorts and conditions of men. He was himself a man of the people, and no one who ever approached him was chilled by his reserve or discouraged by his indifference. He had an ear for every plea, and if not a gift, then a helpful and cheering word for every claim. Men and women and children, a great multitude, knew and loved him, because they knew that he loved them; and tired Bishops and Priests, Pastors and Missionaries found this Matthew

sitting at the receipt of the Church's custom, to give himself, his sympathies, his hopeful words, the grasp of his great hand, if not always the Church's revenues, to them and to their work.

Such a personality is not easily to be forgotten. In that quick oblivion which in these days buries men great and small so swiftly out of sight, the Domestic Committee claims the privilege of placing upon its records this Minute of its loving appreciation of the friend and fellow-worker whom it has lost.

H. C. POTTER,
NOAH HUNT SCHENCK.

AN APPEAL TO RECTORS.

AT a Meeting of the Fifth District Missionary Convocation of the Diocese of Central New York, held in the Parish of St. Paul's, Waterloo, on Wednesday, November 15th, A. D. 1882, the following Minute was unanimously adopted and ordered to be spread on the Minutes of the Convocation :

" *Whereas*, it has pleased God in His wise providence to take unto Himself our dear brother and friend, the Rev. Alvi T. Twing, D.D., Secretary of the Domestic Missionary Board of the Church in the United States, whose faithful labors for many years have been the witnesses to us of his love for God's glory and the growth and well being of the Church: Therefore

" *Resolved*, That, in gratitude to God for giving us so blessed an example of fidelity, we pledge ourselves anew to be earnest and zealous in that good cause which he loved so well, and labored for with such unwearied devotion, in the humble hope that we, with him who is now departed in the true faith of God's Holy Name, may have our perfect consummation and bliss both in body and soul in His eternal and everlasting glory, through JESUS CHRIST OUR LORD."

SENECA FALLS, N. Y.,
November 15th, 1882.

Attest, R. G. QUENNELLS,
Secretary.

The foregoing Minute sounds the key-note of the common sentiment which should now obtain throughout the Church. The removal of Dr. Twing from the scenes of his Missionary activity, while it is the occasion of profound sorrow, should be regarded as placing added responsibilities upon the shoulders of those who have been his fellow-workers. By these we mean the Church Rectors everywhere. We trust that at a very early day we may see a successor to Dr. Twing take up the great work which he only laid down when called to his reward. Meantime the cause is suffering from the absence of Dr. Twing's advocacy and administration. This may in good degree be obviated if the Rectors will see to it in their several parishes that Missionary facts are spread before their congregations, the cause promptly and urgently advocated, and collections made at the regular appointed periods.

We would emphasize our appeal to the Rectors. This interim is a critical period. From Advent to Easter the largest gatherings are made. We are in the midst of the fiscal year, for which large sums are pledged to the Missionaries in the field. May not the Domestic Committee rely confidently at this crisis upon the prompt and active coöperation of the Rectors through the length and breadth of the Church?

NOAH HUNT SCHENCK,
H. C. POTTER.

APPROPRIATIONS OF THE DOMESTIC COMMITTEE

For the year beginning September 1st, 1882.

FOR MISSIONS AMONG WHITE PEOPLE.

In Thirteen Missionary Jurisdictions.

Nebraska and Dakota:		
Salary of Missionary Bishop,	\$3,000	
Stipends of Missionaries,	5,000	
Woman's Work,	200	
		\$8,200
Oregon:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	3,000	
Woman's Work,	300	
		6,300
Washington Territory:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	2,500	
		5,500
Colorado and Wyoming:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	4,000	
Woman's Work,	400	
		7,400
Utah and Idaho:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	2,000	
Woman's Work,	500	
		5,500
Montana:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	3,000	
		6,000
Nevada:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	1,000	
		4,000
Arkansas:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	1,500	
		4,500
Northern Texas:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	2,250	
		5,250
Western Texas:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	2,400	
		5,400
Northern California:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	1,500	
		4,500
New Mexico and Arizona:		
Salary of Missionary Bishop,	3,000	
Stipends of Missionaries,	2,500	
		5,500
Niobrara, Black Hills:		
Stipends of Missionaries and Travelling Expenses of Mis-		
sionary Bishop	1,000	
Travelling Expenses of Twelve Missionary Bishops,	3,600	
		\$72,650
<i>In Twenty-five Dioceses.</i>		
Alabama,	\$500	
California,	1,000	

Fond du Lac, ...	1,000
Florida, ...	2,800
Georgia, ...	800
Indiana, ...	1,000
Iowa, ...	3,500
Kansas, ...	4,000
Kentucky, ...	1,000
Louisiana, ...	500
Maine, ...	2,750
Michigan, ...	2,000
Minnesota, ...	4,000
Mississippi, ...	1,600
Missouri, ...	1,800
New Hampshire, ...	2,250
North Carolina, ...	1,200
Quincy, ...	1,000
South Carolina, ...	800
Springfield, ...	2,000
Tennessee, ...	1,600
Texas, ...	500
West Virginia, ...	500
Western Michigan, ...	1,300
Wisconsin, ...	1,100
Immigrant Chaplain to Port of New York	800
	\$41,300

MISSIONS TO DEAF MUTES.

Ohio and elsewhere, ...	400
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MISSIONS TO CHINESE.

California, ...	500
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TO COLORED PEOPLE OF THE SOUTH.

Maryland, ...	\$1,350
Virginia, ...	5,500
North Carolina, ...	5,200
South Carolina, ...	1,500
Georgia, ...	1,800
Florida, ...	200
Mississippi, ...	200
Louisiana, ...	500
Kentucky, ...	300
Tennessee, ...	1,200
Missouri, ...	800
Springfield, ...	300
Margin for special needs, Books, Catechisms, etc., ...	150
	\$19,000

TO INDIANS.

Niobrara, ...	\$32,000
Minnesota, ...	4,700
Fond du Lac, ...	500
Indian Territory, ...	2,500
Margin for special needs, ...	300
	\$40,000

ESTIMATED CENTRAL EXPENSES.

Salary of Secretary, ...	\$3,000
Salary of Assistant Secretary, ...	800
Salary of Assistant Treasurer, ...	1,100
Rent of Mission Rooms, ...	4,700
Office Expenses, ...	1,050
Travelling Expenses, ...	1,200
Mite Chest Expenses, ...	300
Interest and Legacy Expenses, ...	150
	200
	\$7,600

ESTIMATED COST OF MAKING THE WORK KNOWN TO THE CHURCH.

Extra pages in SPIRIT OF MISSIONS; Miscellaneous Publications; proportion of	
(1) Salary of Assistant Editor of SOLDIER AND DOVE, (2) Expenses of	
Board of Managers, (3) Expenses of Woman's Auxiliary, (4) Salary and	
travelling expenses of Archdeacon Kirkby (the payment of these last items	
being in part made by the Foreign Committee), ...	
	\$4,100
Total, ...	\$185,550

LETTER FROM BISHOP CLARKSON.

OMAHA, December 8th, 1882.

THERE is hardly a reader of THE SPIRIT OF MISSIONS who does not feel, as I do, the sense of a great personal loss in the death of dear Dr. Twing.

And yet no one of his thousands of friends all over the land can possibly miss him as the Missionary Bishops must all do. He was so hopeful, so encouraging, and so cheerful, that I have often felt that an hour in his presence, "when days were dark and friends were few," was worth more than could be estimated.

I think it is not too much to say that to no one man in the present generation is the Church in America more indebted. The new Missionary life of the Church commenced with his administration of the Domestic Missionary work. That Missionary life has been fostered and increased (humanly speaking) by his efforts and agencies and labors more than by any other earthly method. To his wisdom in counsel, his activity in action, to his large-mindedness, and to his loving sympathy, the Domestic Missionary achievements of the last fifteen years are chiefly due. Few men could have so thoroughly commanded the confidence of the whole Church during times of controversy, and this was one source of his great power. Everybody loved him, and everybody trusted him. How many of us will have reason often hereafter to say to ourselves:

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."

But why should I take up any more of my letter in writing of one of whom so much now is written. We are making arrangements to put into our Cathedral in Omaha the first memorial window to Dr. Twing that will be erected in the country. It is being made now in Chicago, and in it he is styled "The Great Missionary Advocate." We think it is very fitting that his first memorial should be on Missionary

ground, and in a Missionary Bishop's Cathedral.

The first contribution (and the only one thus far) toward it, came from the girls of Brownell Hall, in Omaha. It occurred thus: when the news reached me, on that sad Sunday morning, of his death the day before in New York, I happened to be at home, taking the place of the Dean of the Cathedral, who had gone to visit his parents. My heart was very full all day. In the afternoon I went over to Brownell Hall to Evening Prayer, and to talk to the dear children, as I often do.

Of course I could talk to them that afternoon about nothing else than the work and the worth of my beloved friend, who had just been called to higher ministries in the Church above. I said nothing to them, of course, of any memorial to him, but they knew how much my heart was set upon the completion of my Cathedral, which is, and is to be, so rich in memorials, and they quickly determined that it was right that Dr. Twing's name and work should be perpetuated there, and that this would be a gratification to me. And so, in a few days afterwards, to my surprise, Canon Doherty, the accomplished and faithful Rector of the School, brought me a contribution from the girls, as a beginning of a fund for Dr. Twing's memorial window. It was lovely in them, and it was most fitting that there should be such a memorial. Their contribution was not large in itself—about one-tenth only of what will be requisite—but it was most generous in its purpose and intent. I have, however, ordered the window, and somebody will help me and the Brownell Hall girls to pay for it. I have no doubt of that.

I have just consecrated two new churches,—one at Watertown, Dakota, and one at Blair, Nebraska. These consecrations took place within three days of each other, although the towns are many hundreds of

miles apart. During the year 1882 nine new churches have been built in Nebraska and Dakota. I said in the beginning of the year that I wanted to build ten, so that I only fell one short of my hopes.

There ought to be ten more built in the year 1883. These churches all will require from \$300 to \$500 of outside aid. Any one who will give that amount can have the church as a memorial for whosoever the donor may desire. There are now in Nebraska and Dakota not less than fifteen towns asking for aid in church building, each town offering to raise from \$1,200 to \$1,500, and to donate the land, provided I can supply the balance necessary for the erection of a small church. I cannot hope to build them all during 1883, but if I can build the half of them I shall be happy, and feel that a great work has been done. The churches that have been built or finished during the present year, especially those of Valley City, Watertown and Yankton, in Dakota, and of Kearney and Blair, in Nebraska, have been much better than the smaller churches of previous years. The people are learning to give more, the cost of building is not so large, and the style is improving.

I do need very much a large sum for the beginning of the new Brownell Hall, on the fine property lately given us by a generous Churchman of Omaha. Twenty thousand

dollars would be the least that we could begin with. This would put us up enough of the edifice to accommodate our present scholars, and by and by we could add the wings and complete the structure. The property that has been given us for this purpose is in a new part of the city, near the park, and now being fast built up with handsome residences. It is our design to build a chapel for the school on the grounds, that could also be used as a parish church for the people of the neighborhood.

All these things are now our constant and happy day-dreams. They will soon, I trust, become realities. With very little means—much less, I am sure, than a Missionary Bishop ought to have—we have been able, under God, to commence our Cathedral and Child's Hospital and Home, and to obtain comfortable accommodations for both the Girls' School and the Boys' School; to obtain some valuable property for the future, and to partially endow our Episcopate. But we have only commenced. These are only foundations. We may never ourselves look upon the superstructure, but other eyes will. The work of God's Church is ever going on.

Happy, indeed, ought we to be, if we can do even a little, in our day, to help on the triumphs of the all conquering Kingdom.

Ever yours truly,

ROBERT H. CLARKSON.

VISIT TO SALT LAKE CITY AND DENVER.

A LETTER FROM BISHOP BISSELL.

RETURNING from California, the latter part of August, I made a very pleasant visit at Salt Lake City with Bishop Tuttle and his family. I saw much of that curious town and something of its vicinity, and was very much interested in the work of our Mission there. I saw the Cathedral, then being enlarged by the addition of a transept intended for the new organ, which the ladies of the congregation had just purchased by their special contributions. I attended the Service at St. Paul's Church, and preached to a congregation quite large, notwithstanding the threatening weather.

It was a source of regret that my visit happened during the vacation in the schools. At St. Mark's School I went through the rooms with the Rev. Mr. Miller, the Head Master. I had read much of this institution, yet I was surprised by the capacity of the building, and to learn that it

barely sufficed for the number of its pupils, a large portion of whom are of Mormon parentage. With Bishop Tuttle I visited Roland Hall, the Girls' Boarding School, a spacious structure, very conveniently arranged, and with fine grounds around it, in a beautiful part of the city. I met there the Principal, a lady whom I had known as an excellent teacher in a girls' school in Vermont. This school, opened but recently, has already been a very decided success.

I went over St. Mark's Hospital with the Bishop. To this a separate building for an additional ward was in process of erection. This Hospital is always full. There are many strangers coming to the city, and the large mining population of the vicinity, among whom accidents are frequent, and illness from lead poison quite prevalent, furnishes a large percentage of the patients. To all these sick, when far from their homes

and the loving ministry there, the Hospital supplies skilful medical attendance and nursing, and the instructions and consolations of our religion where most needed. All that I saw at Salt Lake City bore witness to the wisdom which had devised and put in operation the arrangements of the Mission. I wished that all who have been giving for our Domestic Missions could see with their own eyes the charitable and Christian service which the Church is doing in the stronghold of that Mormon community.

I have heard recently that the Rev. N. T. Putnam, for many years one of the most faithful and able of the Clergy of Vermont, has joined the Mission at Salt Lake City. He has an excellent reputation with us; and as he showed special aptitude in Missionary work here, I heartily congratulate Bishop Tuttle and his helpers on such an addition to their work-force.

After four delightful days with Bishop Tuttle and his family, I came on to the second of my Missionary explorations at Denver. I was entertained in the hospitable home of the Bishop; taken to see the Cathedral, a beautiful and capacious church; and to Wolfe Hall and Jarvis Hall. Both these institutions seemed very complete in arrangement and furnishing; well provided for that important service they are doing for the cause of Christian education. I also visited St. Luke's Hospital, and held Service in Trinity Church. Denver is a very young city, which has grown fast, even for a Western town, and I was glad to see the efforts of the Church so nearly keeping pace with the increasing needs of the population. There are four churches in Denver.

Here, and at Salt Lake City, I was much impressed by the size and furnishing of the churches, schools and hospitals; the evident expectation of a good work to do, and the readiness to take it in hand. It was a great satisfaction to see here, as I understand is the case in several of our Missions lately established, the Church occupying a foremost position, and already exerting a most happy

influence. This success is in a great measure due to the zeal and wisdom of those who have had charge of these Missions. It was pleasant to learn that, while the Mormons have no doubt of Bishop Tuttle's position in reference to their peculiar tenets, they have a great respect for him, for his justice and fairness and the kindly spirit in which he has lived among them. This reputation of the Bishop in part explains the large number of Mormon children that are in St. Mark's School. In Denver one meets continually the traces of Bishop Randall in the foundations he laid and the provision he made for future work—foundations that have been carefully preserved, and work put in vigorous operation by the judgment and practical skill of his successor.

I had designed to write this letter as a report to my dear friend, the late Secretary of the Domestic Committee. I could but think of him at every step, in this survey of work in which he was so deeply interested, and the success of which would please him so much. A very dear, noble servant of CHRIST has been taken from us; very dear to all the Church, and accepted of the LORD, we doubt not, because it was given to him to do so much for CHRIST and the Church, to awaken so warm an interest in Missions, and to stir up and put in action the dormant energies of the Church. And was it not a special token of his Master's regard that he was permitted to die in the harness, and had appointed for him, as his last work, to preach to those colored people, Mrs. Buford's protégés, and instruct and counsel those who are to be their Clergy?

Our dear friend has left the work that he was doing so well; left it to us who survive to carry on. It is a question which should come home to the hearts of us all, Bishops, Managers of the Board, Clergy and people, shall this blessed work be neglected now? Will we allow it to be hindered, or kept from its due enlargement, because it wants now his clear head and his warm heart to urge it forward? W. H. A. BISSELL.

INDIAN BOARDING SCHOOLS.

A LETTER FROM BISHOP HARE.

ST. PAUL'S SCHOOL,
YANKTON AGENCY, DAKOTA.

October 12th, 1882.

To our Benefactors who Support Scholars in the Boarding Schools of Niobrara.

MY DEAR FRIENDS:

In order to give variety to my letters, and present the school work somewhat more in detail, I write this time in regard to one particular school, St John's.

The schools are so much alike that what I now describe as having come under my observation at St. John's, might have hap-

pened at any one of the other schools, so that what I write of one is, in a certain sense, descriptive of all.

St. John's Boarding School for Girls is situated on the Missouri River, about three miles above the Cheyenne River Agency and Fort Bennett. In it are gathered thirty girls, of whom eleven are Blackfeet Sioux, seven Minnicoujou Sioux, four Two Kettle Sioux, and the remainder of other tribes.

Mr. J. F. Kinney is the Principal of the school, and, as such, has the general management in his hands. Mrs. Kinney is the

House Mother, and has charge of the school-room. Miss Mary Stevens is industrial teacher.

I reached the school on one of my visitations in June last, and received from the dear children the cordial welcome which they never deny me, thirty faces showing by their expressive looks that they were expecting from me the utterance of their respective names as I saluted them, a pat upon the cheek, or some other specific sign that I recognized each one personally.

One of the days of my visit was set apart for the annual examination, and for the exhibition of the proficiency of the girls in their studies and household work. The Rev. Mr. Swift, the Missionary, the Rev. Mr. Riggs, a Congregational Minister who happened to be in the neighborhood, the wife of the commanding officer of Fort Bennett, the wife of the U. S. Indian Agent, and others were present, and all expressed themselves as delighted.

After the usual exercises in reading, spelling and arithmetic came the recitation of a selection from *Hiawatha*, and then the girls were called upon in turn to stand up and tell in the English language what they had done, and what they had seen since morning; a rather trying, but very important exercise in the conversational use of the English tongue—very much such a trial as it would be for the young people who read this, if they were called upon to stand up and improvise in French or German.

Some told of the beds they had made, and the floors they had scrubbed; some of the tables set and dishes washed; some of the school-room swept and dusted; one of the kitchen fire made, and of other work in the kitchen, and ended, "And then I made a custard-pudding for dinner."

The proceedings were arrested and enlivened here by my asking, "Elizabeth, where is the pudding?" The answer timidly given, as if that was hardly the place to descend further into details, was, "In the cupboard, sir." "Well," said I, "we would like to see it; bring it here." A half-appealing look at Mr. Kinney seemed to

say, "The Bishop can't be in earnest." However, I repeated, "Yes, we want to see that very pudding," and, amid quick glances cast from the girls to each other, off she went, and presently reappeared, timidly bearing into our august assembly, amid the expectant silence of the girls, as nice a custard-pudding as ever was made. We all regretted that it was made for the children's dinner, and not for our own.

Later, a good honest loaf of bread, made by one of the girls, was dragged from its hiding-place in the larder in similar fashion, and the audience separated, convinced that in St. John's school there was just that education of the *hand*, and *head*, and *heart*, which is needed to fit its inmates for the work of daily life.

The following Sunday was a day not soon to be forgotten. In the morning Mr. Swift presented a number of the girls, with others, for Confirmation. The school-girls figured quite largely among those who received the Holy Communion, and in the evening they were permitted to attend the English Service at Fort Bennett; this they consider a great treat. Packed closely together in the bottom of farm wagons, so that each wagon, with its array of brown faces, looked like a huge pan of well-baked beans, off they merrily drove to the Fort, where the readiness with which they led in the responses and singing showed how well they had been trained, and offered as bold and blessed a contrast to ignorant, shiftless, shy, shirking girl life in an Indian camp as can be imagined.

The number in the school this year is thirty-five. When it is known that \$60 a year will support a Scholarship, and insure that a child will be taken from wild life and introduced into such scenes as I have described, I am persuaded that one list of Scholarships will soon be complete.

With a very grateful sense of what God has done for our school work through the liberality of His people, I remain,

Ever your faithful friend and servant
in the Church,

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1st to December 1st, 1882.

FOR DOMESTIC MISSIONS.

ALABAMA.		ALBANY.	
<i>Anniston</i> —Grace Church.....	6 00	<i>Albany</i> —All Saints' Cathedral.....	8 25
<i>Jacksonville</i> —St. Luke's Church.....	12 25	Church of the Holy Innocents'.....	2 00
		<i>Catskill</i> —St. Luke's Church, S. S., Mite Chest.....	2 71
		<i>Franklin</i> —St. Paul's Church.....	1 50
	18 25		

ginia.....	5 00	ary at Harrisonburg, Va.....	100 00
	40 26	(Germantown)—"A. E.".....	2 50
MINNESOTA.			
<i>Rishwood Station</i> —Church of the Holy Apostles.....	1 47	PITTSBURGH.	
		<i>Franklin</i> —St. John's Church.....	1 48
NEW HAMPSHIRE.			
<i>Keene</i> —St. James' Church S. S., through Woman's Auxiliary, for Rev. Mr. Dunlop's School, Ga.....	5 00	RHODE ISLAND.	
		<i>Crompton</i> —St. Philip's Church, through Woman's Auxiliary, for Mrs. Brent's salary....	1 30
		<i>Lonsdale</i> —Christ Church Mission Aid Society, through Woman's Auxiliary, for Mrs. Brent's salary.....	10 00
		<i>Pawtucket</i> —St. Paul's Church, "Mrs. D.," through Woman's Auxiliary, for Mrs. Brent's salary.....	1 50
	6 87	Trinity Church, through Woman's Auxiliary, for Mrs. Brent's salary.....	2 00
	9 20	<i>Providence</i> —Grace Church, "A. & C.," \$2.70; and "Miss W.," \$5, through Woman's Auxiliary, for Mrs. Brent's salary.....	7 70
	16 07	St. John's Church, "Mrs. A.," through Woman's Auxiliary, for Mrs. Brent's salary. St. John's Church, "Mrs. S. A.," through Woman's Auxiliary, for Mrs. Brent's salary.....	10 00
NIORARA.			
<i>Cheyenne River Mission</i> —St. Stephen's Church.....	3 35		5 00
OHIO.			
<i>Berea</i> —St. Thomas' Church.....	2 00	SOUTHERN OHIO.	
<i>Cleveland</i> —Emmanuel Church, Branch Woman's Auxiliary, for Rev. Mr. Dunlop's school.....	5 00	<i>Portsmouth</i> —All Saint's Church.....	16 65
St. Paul's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's school.....	30 00	SPRINGFIELD.	
<i>Collamer</i> —St. Paul's Church.....	1 82	<i>Waverly</i> —Christ Church, Hon. S. M. G. Allis.....	5 00
Archer Mission Band, through Woman's Auxiliary, for Rev. Mr. Dunlop's school.....	2 98	WESTERN NEW YORK.	
<i>Painesville</i> —Lake Erie Seminary, through Woman's Auxiliary, for Rev. Mr. Dunlop's school.....	10 00	<i>Buffalo</i> —St. Paul's Church.....	35 29
	51 80	Mrs. M. T. Scofield.....	20 00
PENNSYLVANIA.			
<i>Lower Dublin</i> —All Saints' Church.....	25 00		55 29
<i>Philadelphia (Germantown)</i> —St. Peter's Church.....	76 67	MISCELLANEOUS.	
"B. A." for support of a Colored Mission.....		Interest on gift of the Rev. Jas. Saul, D.D.	105 00
		Receipts for the three months.....	708 48

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.			
<i>Morris</i> —Zion Church.....	5 00	St. James' Church S. S., for "Homer" Scholarship.....	60 00
<i>Potsdam</i> —Trinity Church (of which from Miss Lavinia Clarkson, for "Thos. Streatfield Clarkson" and "Levinus Clarkson" Scholarships, \$120).....	135 66	<i>College Point</i> —St. Paul's Chapel S. S., for Scholarship, Hope School, Springfield, Dakota.....	20 00
	140 66	<i>Rockaway</i> —Trinity Church.....	15 00
CENTRAL PENNSYLVANIA.			
<i>Lebanon</i> —St. Luke's Church.....	61 83	MARYLAND.	
<i>March Chunk</i> —St. Mark's Church.....	37 66	<i>Baltimore</i> —Indian Aid, subscription for salary of Lady at Emmanuel House, Yankton Agency.....	7 00
<i>Tomaqua</i> —Calvary Church.....	3 25	<i>Washington</i> —"Hope".....	10 00
	102 74		17 00
CONNECTICUT.			
<i>Bethel</i> —St. Thomas' Church.....	1 00	MASSACHUSETTS.	
<i>Bridgeport</i> —Christ Church, through Woman's Auxiliary.....	3 00	<i>Cambridge</i> —Christ Church.....	21 43
St. John's Church, through Woman's Auxiliary.....	15 00	Miss M. K. A. Stone, for "Mary Kent" Scholarship, through Woman's Auxiliary.....	30 00
<i>East Haddam</i> —St. Stephen's Church S. S., for "St. Stephen's" Scholarship, Cheyenne.....	80 00	<i>Jamaica Plain</i> —St. John's Church, for Bishop Hare.....	50 00
<i>Enston</i> —Christ Church.....	1 06	<i>Plymouth</i> —Trinity Church.....	2 00
<i>Nichols' Farms</i> —Trinity Church, through Woman's Auxiliary.....	1 00		103 43
<i>Southport</i> —Trinity Church, through Woman's Auxiliary.....	100 00	NEW YORK.	
<i>Westport</i> —Church of the Holy Trinity.....	2 00	<i>New York</i> —Church of the Heavenly Rest Choir Class, through Woman's Auxiliary, towards education of boy at Hope School, Springfield, Dakota.....	10 00
Christ Church, through Woman's Auxiliary.....	2 50	Through the Niobrara League, of which from Trinity Chapel, for "G. G." Scholarship, \$60; support of a Lady, \$63 (\$123); Calvary Free Chapel, for "Wm. D. Walker" Scholarship, \$60; St. Michael's Church, Woman's Missionary Association, \$34.92; Mrs. Wm. L. Andrews, for "Theodore Crane Andrews" Scholarship, "In Memoriam," \$60; Mrs. J. J. Astor, for annual support of Mrs. Draper (Sister Julia) \$450; a few boys of the Leake & Watts Orphan House, \$2.26; from boys of John D. Wolfe Cottage Sheltering Arms, \$2.03; Mrs. Samuel Wetmore, for "Wyatt" Scholarship, \$60; proceeds of Children's Fair held at Brevoort Farm, Rye, N. Y., for two years' support of "Brevoort" Scholarship, \$120; Christ Church, Rye, for "Sarah Adams Bulkley" Scholarship, "In Memoriam," \$60.	972 21
<i>Weston</i> —Emmanuel Church.....	1 00		
<i>Woodbury</i> —St. Paul's Church, through Woman's Auxiliary.....	10 00		
	166 50		
EASTON.			
<i>Snow Hill</i> —All Hallows Parish, Woman's Missionary Association.....	1 00		
ILLINOIS.			
<i>Galena</i> —Grace Church.....	2 60		
IOWA.			
<i>Cresco</i> —Grace Church.....	2 00		
LONG ISLAND.			
<i>Brooklyn</i> —Church of the Ascension, "R. B. M.," for Bishop Hare's work.....	5 00		

<i>Sing Sing</i> —All Saints' Church S. S.	6 00	SOUTH CAROLINA.	
	988 21	"A Friend," through Woman's Auxiliary....	2 50
OHIO.		SOUTHERN OHIO.	
<i>Collamer</i> —St. Paul's Church.....	1 81	<i>Delaware</i> —St. Peter's Church, through Wo-	
		man's Auxiliary.....	25 00
PENNSYLVANIA.		<i>Piqua</i> —St. James' Church	13 45
<i>Brookland</i> —All Saints' Chapel.....	2 85		
<i>Philadelphia</i> —Epiphany Chapel S. S., for		SPRINGFIELD.	38 43
Bishop Hare's Indian Mission.....	10 36	<i>Waverly</i> —Christ Church, Hon. S. M. G.	
St. Luke's Church.....	39 32	Allis	5 00
(<i>Branchtown</i>)—House of Prayer, for Ni-			
brara	25 00	VIRGINIA.	
(<i>Germantown</i>)—St. Luke's Church	33 12	<i>Campbell Co.</i> —Moore Parish, Church of the	
" St. Peter's Church.....	49 03	Good Shepherd	4 19
" "A. E."	2 50	<i>Fauquier Co.</i> —St. Stephen's Parish, "A. H. J."	5 00
(<i>Lower Dublin</i>)—All Saints' Church.....	25 00		9 19
(<i>Lower Merion</i>)—"B."	17 00	WESTERN NEW YORK.	
"B. A.," for necessary repairs to the In-		<i>Westfield</i> —St. Peter's Church.....	4 50
dian Mission.....	100 00	Mrs. M. T. Scofield.....	20 00
Through Indian Hope Association, of			24 50
which from St. Timothy's Church, Roxbo-		WEST VIRGINIA.	
rough, \$30; St. Mark's Church, Frankford,		<i>Charlestown</i> —Zion Church.....	42 55
\$153; St. Peter's Church, Germantown, for		<i>Union</i> —All Saints' Church.....	5 00
"H. H. Houston" Scholarship, \$14; St.		<i>Wheeling</i> —St. Matthew's Church	5 00
Luke's Church, Philadelphia, \$105; Church			52 55
of the Mediator, Philadelphia, \$1350; St.		MISCELLANEOUS.	
Matthew's Church S. S., Philadelphia, \$5;		Interest on Bishop Whipple Hospital Fund..	208 75
\$10.17; St. James' Church, Philadelphia, \$5;		" on Investments.....	33 75
St. Barnabas' Church, Philadelphia, \$2; St.			\$242 50
Mark's Church, Philadelphia, \$1.....	338 67		
<i>Westchester</i> —Church of the Holy Trinity,			
through Woman's Auxiliary.....	84 00		
	671 85		
PITTSBURGH.			
<i>Franklin</i> —St. John's Church.....	3 74	Receipts for the three months.....	\$2,676 21

SPECIAL CONTRIBUTIONS.

<i>Albany</i> —St. Peter's Church, of which for Colored work in Kansas City, Mo., under Rev. Cameron Mann, \$50; for Bishop Brewer, \$50; Rev. B. F. Matram, \$25	125 00
<i>Waterford</i> —Mrs. Thomson, for education of Sherman Coolidge, Faribault, Minn.	50 00
CENTRAL PENNSYLVANIA.	
<i>Eckley</i> —St. James' Parish, Drifton Chapel, through Woman's Auxiliary, for Orphanage at Petersburg, Va.	103 90
CONNECTICUT.	
<i>Brooklyn</i> —Trinity Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital	20 00
<i>Fair Haven</i> —St. James' Church, Mrs. Potter for Mrs. Knapp, Hope School, Dakota, for boy who had no clothing in box sent last Spring, through Woman's Auxiliary	2 00
<i>Hamden</i> —Grace Church, through Woman's Auxiliary, of which for Bishop Tuttle, \$1; Fanny C. Paddock Memorial Hospital, \$4. . .	5 00
<i>Hartford</i> —Judge Pardee, \$5; Mr. and Mrs. Barber, \$20; Mrs. and Miss Gray, \$10; for Rev. G. B. Cooke's work, Va.	35 00
<i>Middletown</i> —Berkeley Divinity School, for Rev. G. B. Cooke's work	22 64
<i>New London</i> —St. James' Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.	29 00
<i>Southbury</i> —Through Woman's Auxiliary, for Rev. Dr. Tucker	3 00
DELAWARE.	
<i>Claymont</i> —Church of the Ascension S. S., for Mrs. Buford's work.	5 00
INDIANA.	
<i>New Albany</i> —St. Paul's Church, Branch Woman's Auxiliary, for Rev. J. Richard Bicknell, of Lake Eustis, Florida, to assist in building.	11 35
KANSAS.	
<i>Atchison</i> —Mrs. C. E. Styles, through Woman's Auxiliary, for Orphanage at Petersburg, Virginia	5 00
<i>Scottsville</i> Mission, through Woman's Auxiliary, for Orphanage at Petersburg, Va.	1 25
<i>Wakefield</i> —St. John's Church, for American Church Building Fund, \$5; for aged and infirm Clergy, \$5.	10 00
KENTUCKY.	
<i>Covington</i> —Emery Church, through Woman's Auxiliary, for Christmas boxes.	1 00
LONG ISLAND.	
<i>Brooklyn</i> —Church of the Redeemer, for Bishop Whipple's Indians, through Woman's Missionary Association.	3 00
Mrs. Van De Water, for Rev. Mr. Wick's Church.	5 00
<i>Islip</i> —Emmanuel Church, through Woman's Missionary Association, for endowment of bed in Fanny C. Paddock's Memorial Hospital	10 00
<i>Newton</i> —St. James' Church, Woman's Missionary Association, for endowment of bed in Fanny C. Paddock Memorial Hospital. . .	15 00
Through Woman's Missionary Association, of which from Mrs. Hugh Allen, for "Hugh Allen" Scholarship, "In Memoriam," Seabury Divinity School, \$100; "A Thank Offering for the Summer Months," for the endowment of bed in Fanny C. Paddock Memorial Hospital, \$73.	173 00
MAINE.	
<i>Wiscasset</i> —St. Philip's Church, for disabled Clergy.	1 00
MARYLAND.	
<i>Baltimore</i> —Emmanuel Church, through Woman's Auxiliary, for Rev. G. B. Cooke's work, Petersburg, Va.	25 00
Trinity Church, for building wood shed at Hope School, Dakota, through Woman's Auxiliary.	10 00
<i>Towson</i> —Trinity Church, for widows and orphans of deceased Clergymen	60 00
NEW JERSEY.	
<i>Elizabeth</i> —Branch Woman's Auxiliary, for Bishop Paddock.	16 38
NEW MEXICO.	
<i>Santa Fe</i> —Bishop Dunlop, for American Church Building Fund.	5 00

MASSACHUSETTS.		
<i>Boston</i> —St. Paul's Church, through Woman's Auxiliary, from Missionary Collection, \$24.18; Members, \$250; for endowment of bed in Fanny C. Paddock Memorial Hospital.....	274 18	
Trinity Church, through Woman's Auxiliary, from members for endowment of bed in Fanny C. Paddock Memorial Hospital...	320 00	
<i>Fitchburg</i> —Christ Church, "A Friend," for Ogden Rectory.....	5 00	
Miss Crocker, through Woman's Auxiliary, for endowment of bed in Fanny C. Paddock Memorial Hospital.....	25 00	
<i>Jamaica Plain</i> —St. John's Church, for Bishop Whipple.....	50 00	
<i>Weymouth</i> —Trinity Church, for Mrs. Buford.....	4 00	
MINNESOTA.		
For Rev. J. V. Himes, Church building at Vermillion, Dakota.....	100 00	
NEW YORK.		
<i>Barrytown</i> —St. John the Evangelist's Memorial Church, through Woman's Auxiliary, for Orphanage at Petersburg.....	3 50	
<i>Dutchess Co.</i> —Branch Woman's Auxiliary, for Bishop Paddock's New School, Wash. T'y.....	8 50	
<i>Newburgh</i> —St. George's Church, for Nashlotah <i>New Rochelle</i> —Trinity Church, through Woman's Auxiliary, for furnishing alcove, Wolfe Hall, Denver, Colorado, \$16.75; Bishop Elliott, \$17.75.....	15 00	
<i>New York</i> —Calvary Church, Mrs. Thos. Bronson, through Niobrara League, for freight on Indian box.....	34 50	
St. Andrew's Church, for Bishop Tuttle, for Plain City, Utah.....	5 00	
St. Stephen's Church, Ladies' Aid Society, through Niobrara League, for Rev. J. W. Cook.....	40 00	
St. Thomas' Church, Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital.....	5 00	
Trinity Chapel, of which through Woman's Auxiliary, A Member, for Domestic Missionary Lending Library, \$2.00; Parish for Scholarship in Bishop Tuttle's School, \$40; Miss Collins, through Woman's Auxiliary, for "J. B. C." Scholarship, "In Memoriam," (Utah).....	42 00	
"Alice K." of which for City Missions, \$5; Rectory at Ogden, \$25.....	40 00	
Sheltering Arms, Little May Cottage, through St. Michael's Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital.....	30 00	
<i>Pelham</i> —Christ Church Ladies' Missionary Association, for Bishop Whipple's American Indians.....	2 00	
<i>Rye</i> —Christ Church, through Niobrara League, for completion of Church at White Earth, Minnesota.....	100 00	
<i>Yonkers</i> —Mrs. J. H. Clark, through Woman's Auxiliary, for Domestic Christmas boxes.....	74 00	
NORTH CAROLINA.		
<i>Asheville</i> —Trinity Church, through Woman's Auxiliary, for Rev. G. H. Bell.....	20 00	
NORTHERN NEW JERSEY.		
<i>Bergen Point</i> —Trinity Church, Woman's Missionary Association, A Member, for Scholarship, Salt Lake, Utah.....	10 00	
OHIO.		
<i>Cleveland</i> —Trinity Church, for Bishop		
Spalding.....		150 00
<i>Gambier</i> —Church of the Holy Spirit, through Woman's Auxiliary, for organ at St. Mark's Church, Salt Lake, Utah.....		10 00
PENNSYLVANIA.		
<i>Doylestown</i> —"B." St. Paul's Church, of which for American Church Building Fund, \$5; St. James' Church, Port Gibson, Miss., \$5.....		160 00
<i>Philadelphia</i> —Church of Our Saviour, for Rev. J. Karcher, Grand Forks, Dakota, \$25; Mrs. Buford, \$20.....		10 00
Through Woman's Auxiliary, of which from St. James' Church, \$20; St. Stephen's Church, \$5; for Mr. Henry Dulaney.....		45 00
St. Jude's Church, through Woman's Auxiliary, for Rev. J. R. Leavell, for School house, Coal Valley, West Virginia, \$20; Mr. Yundt, Chippewa Falls, Mo., for Hospital, \$5; Rev. J. Karcher, Granite Falls, Minn., for Church School, \$10.....		25 00
<i>West Chester</i> —Church of the Holy Trinity, through Woman's Auxiliary, for Mrs. Buford's personal use.....		35 00
		300 00
PITTSBURGH.		
<i>Meadville</i> —Christ Church, Little Soldiers, through Woman's Auxiliary, for Indian Christmas boxes.....		415 00
SOUTHERN OHIO.		
<i>Dayton</i> —Christ Church, through Woman's Auxiliary, of which for Reno Scholarship, \$5; School building Walla Walla, Wash. T'y, \$40		
<i>Springfield</i> —Christ Church, through Woman's Auxiliary, for Utah Scholarship.....		45 00
		10 00
SOUTH CAROLINA.		
<i>St. Thomas' and St. Denis' Parish</i> —For Missions to the Jews.....		55 00
TEXAS.		
"A Friend," through Woman's Auxiliary, for Mission at further end of Red Lake, Minn....		2 00
VIRGINIA.		
<i>Greenwood</i> —Emmanuel Church, for Rev. G. Shackelford's work, Brunswick, Va.		10 00
WESTERN NEW YORK.		
<i>Belmont</i> —St. Philip's Church, children, thro' Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....		5 00
<i>Geneseo</i> —St. Michael's Church, of which, through Woman's Auxiliary, for Hospital at Seattle, Wash. T'y, \$18; American Church Building Fund, \$4.....		2 41
<i>Rochester</i> —Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....		22 00
St. Luke's Church, for American Church Building Fund.....		7 50
St. Paul's Church, for American Church Building Fund.....		73 53
<i>Sodus Point</i> —Through Woman's Auxiliary, for Orphanage at Petersburg.....		18 30
<i>Westfield</i> —St. Peter's Church, for American Church Building Fund.....		10 00
		5 00
MISCELLANEOUS.		
Interest on Investments, for Bishop Morris		138 74
H. N. and E., for Rev. J. B. Wicks.....		6 75
		50 00
		56 75
Receipts for the three months.....		\$2,830 69

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,774.00, ...	\$15,111 58
Designated for Work among Colored People, ...	708 48
Designated for Work among Indians, ...	2,676 21
Special Contributions, ...	2,830 69

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South, ...	\$21,326 96
Balance in hand September 1st, 1882, ...	\$185,550 00
Balance in hand September 1st, 1882, ...	\$33,201 90
Receipts for three months, exclusive of Specials, ...	18,496 27
	51,698 17
Balance required from December 1st, 1882, to September 1st, 1883, ...	\$133,851 83

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.
" Joshua Kimber,

Mr. F. S. Winston,
" Lemuel Coffin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JANUARY, 1883.

APPROPRIATIONS AND ESTIMATES.

ONCE more the Foreign Committee come before the members of the Church with their annual budget of Appropriations and Estimates. The Board of Managers has asked for this great Department of work during the present fiscal year, contributions up to the aggregate sum of one hundred and eighty-two thousand three hundred and seventy-six dollars and forty cents. So nearly as can be estimated this sum will be all required for the specific purposes mentioned in the table which follows. Some of the items therein mentioned may lap over to the next year, some of the items may lapse; carrying on the work at such great distances from the centre, a work subject to so many contingencies, it is impossible to give an absolute figure. It would not be safe, however, to place any dependence upon deferred action or abandoned purposes, because experience has long since taught the Committee that the balance of changes is always on the side of increased and unforeseen expense. The amount mentioned, therefore, is the *least* that it is safe to estimate upon as that which will enable the Treasurer to pay within the fiscal year (or at its close to have cash in hand to pay) all liabilities for work performed to September 1st next.

It is further necessary to remind the Church that these figures are the measure of the work abroad for which the Board has become responsible, and that to do what is proposed, this sum is needed exclusive of "Specials," *i. e.*, exclusive of sums which the Committee are directed by contributors to pay to the Bishops and other Missionaries over and above the amounts that have been pledged to them in the following Schedule.

The Board of Managers has called attention to the fact that the sum total for current expenses asked for the Foreign work is larger than ever before, but adds

that the legitimate demands of those upon whom the Church has put the command of her forces in her several Foreign fields are larger also, with the explanation that the demands continue to be larger because the blessing of the LORD of Hosts has rested, and does still rest upon their efforts and ours. This statement of the Board is the Committee's sufficient appeal to the Church, not only for what is now asked, but for a larger measure of liberality in order that they may continue to meet that enlargement of the work of which one very important indication is the Ordination to the Sacred Ministry of more and more of those who have been rescued from heathenism, and from childhood educated in our various schools.

The budget for the year ending September 1st next, as passed upon, first by the Foreign Committee, and then voted by the Board of Managers, is as follows :

FOR THE DRAFTS outstanding and maturing for account of the several Missions representing work performed to September 1st last, together with balances of "Special Accounts," at			
- that date, - - - - -			\$23,369 73
Less Cash Balance September 1st, 1882, -	\$5,920 58		
Note of Rt. Rev. H. C. Riley, D.D., personal loan for the Mexican Church, secured by Lien on property in the City of Mexico. Balance of			
Principal and Interest to Sept. 1st, 1882, -	9,427 37		
		15,347 95	\$8,021 78
Appropriations for buildings, etc., laid over to the present fiscal year; not covered by previous receipts, - -			
			12,852 40
FOR THE MISSION SCHOOL IN GREECE (current expenses), -	2,300 00		
To reduce the old debt on the property, - - -	500 00		
		2,800 00	
FOR THE MISSION IN AFRICA (current expenses), - - -			*21,115 00
FOR THE MISSION IN CHINA (current expenses), - - -	45,865 10		
For Infirmary at St. John's College, - - - - -	300 00		
For Sanatorium at Chefoo, - - - - -	4,000 00		
For Travelling Expenses of Missionary family on Leave of Absence - - - - -	1,200 00		
		†51,365 10	
FOR THE MISSION IN JAPAN (current expenses), - - -	27,971 12		
For Building Purposes (new), - - - - -	1,045 00		
For Travelling Expenses of a Missionary returning to the field, and of a Missionary family to the United States, -	1,800 00		
		*30,816 12	
FOR AID TO THE HAITIEN CHURCH (current expenses), - -	5,400 00		
An "Extra" Appropriation, - - - - -	145 00		
		†5,545 00	
FOR AID TO THE MEXICAN CHURCH (including the support of the Rev. C. E. Butler), - - - - -			†31,500 00
FOR AID TO DISABLED MISSIONARIES and the Widows and Orphans of Missionaries, - - - - -			2,622 00

* "Specials" to be paid extra.

† "Specials" other than those for "building purposes" not covered by this Schedule, and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the Appropriation.

This, then, is the full statement of the Foreign Committee to the Church—\$182,376.40 being the amount necessary to sustain the work as at present laid out by the several Bishops and agreed to by the Board of Managers acting for all the members of the Church, who by virtue of their Baptism are members of her one great Missionary Society.

It is desired that this Statement, either in the pages of *THE SPIRIT OF MISSIONS* or in its leaflet form, may have a widely extended circulation. Copies will be furnished in any quantity desired upon application to the Secretary.

FOREIGN MISSION ROOMS, 23 and 25 Bible House,
New York, December 12th, 1882.

THE ENDOWMENT QUESTION.

THE question of endowments for Missionary work is undergoing considerable discussion in religious journals, and is a subject of great practical importance. Briefly stated, the question is this: Shall Missionary Societies expend all their current receipts (including those from Legacies) in current work and in opening new opportunities for future success; or shall their policy be to invest permanently a part of the funds which they receive. In other words, where permanent provision for future needs conflicts with present necessities, which should yield, the former or the latter?

As we look at this practical question, the wise policy for our Foreign work was declared in the Annual Report of the Foreign Committee for 1878-9 and referred to in that for 1881-2, which says:

“Endowments are not desirable where, for future benefit, money is turned aside which would ordinarily flow into the treasury for the support of work for which the Church is already responsible by reason of action taken by her Board and its Committee.”

We have always believed that the fundamental principles of sound financial management are the same in all the departments of life, and that the financial policy which, in the long run, has best justified itself in the ordinary relations of daily living among upright, honest and wise men is the most practical policy in our Missionary affairs. The expediency of at all neglecting the present that the future may be protected against want is, we believe, discredited by all experience. Indeed, without securing the present, we can provide no future. When the Church stints her current work that she may be sure to have wherewith to meet her coming obligations, she is like the father of a family who would deprive his wife and children that his distant posterity might be placed beyond the possibility of need. Carried out to its logical conclusion, such domestic economy would leave no posterity to suffer. Just as certainly, we think, is a tender and generous maintenance of our present Missionary work necessary, that the Church hereafter may find a Missionary heritage to be maintained.

There is, however, another way to look at this question. We question the right of any to lay upon the present the burden of supporting the future to the limitation of present success and the loss of present opportunities. It will be as

much the duty of the Church of the future to maintain its Foreign Missions as it is the duty of the Church of to-day to meet its present obligations in that direction. No argument can show that we of this year of grace are bound to *relieve* the Churchmen of the twentieth and succeeding centuries of the burden of their duties. "Sufficient unto the day" are the duties thereof. "To-day" is always here, and with it its own obligations. Our successors should be as ready to meet their obligations as we to meet ours. May both we and they meet them manfully and faithfully.

We believe that the Foreign Committee spoke wisely when they said, substantially, that we have no right to mortgage our present Foreign Missionary work for the relief of coming generations, so that the Missions of their day may be supported beyond peradventure, and therefore that money needed for present expenditure ought not to be "turned aside."

It must not for an instant be supposed that in what we have said we are declaring against the whole matter of endowments for Foreign Missions. As we understand it, that was not at all the purport of the declaration from which we have quoted. By all means let generous givers who have the means make large gifts to various objects in the Foreign field in permanent form. Our desire is that many such gifts may "flow into the treasury." But we desire as earnestly that even these valued benefactions should not be substituted for the ordinary and regular gifts which are necessary for ordinary and current uses. C.

October 20th, 1882.

APPOINTMENTS.

Africa.—At the meeting of the Board of Managers, held October 10th, upon the recommendation of the Foreign Committee, Bishop Penick's appointment of the Rev. HENRY W. MEEK as Missionary to Africa was approved.

China.—At their meeting of December 12th, the Committee for Foreign Missions, acting for the Missionary Bishop of Shanghai, appointed the Rev. GEORGE H. APPLETON of the Diocese of Virginia, a Missionary to China. At the meeting of the Board of Managers the same day, this appointment was approved.

Two other appointments for China (one of a Clergyman, the other of a Physician), to take effect hereafter have been accomplished. Particulars of these will be given in due time. Other applications have been received for appointments to China and Japan, which have not yet reached the point for action; but should all those now applying be sent out, the number required for these two Missions, as stated in the Foreign Committee's last Report, would not then be complete. It is hoped that others likewise may be moved to offer themselves for this service, and especially some one who has had experience in teaching for the position of Head-Master in St. Timothy's School, Osaka.

ORDINATION.

Mexico.—The intelligence has been received that, on the 26th of October, Bishop Riley ordained to the Diaconate Mr. J. G. RAMIREZ, who is now preaching in the Cathedral and the Parish Church of St. Joseph's.

After this number was in type we received information of the ordination of one Priest and several Deacons in the China Mission. Particulars will be given next month.

RETIREMENT OF MISSIONARIES.

At the meeting of the Board of Managers, held October 10th, upon the recommendation of the Foreign Committee, the following resignations were accepted:

Africa.—That of the Rev. WILLIAM ALLAN FAIR—submitted with great reluctance on his own part and that of his wife for reasons beyond their control—with an expression of sincere regret, to take effect January 1st, 1883.

China.—That of Mr. EDWIN K. BUTTLES, recently Professor of Natural Sciences in St. John's College, Shanghai. Mr. Buttles had entered upon other work before the Committee and Board met. The exact date of his retirement is not known to them as yet.

Mr. Buttles has been connected with the work but a short time, while Mr. Fair has been on the staff for more than seven years, and Mrs. Fair since 1871.

Africa.—Mrs. ANN TOOMEY, widow of the late Rev. Thomas Toomey, for many years connected with the Cape Palmas Female Orphan Asylum, because of feebleness, consequent upon long-continued ill-health, with great reluctance retired from active work about September 15th, 1882.

China.—The appointment of Miss ESTHER A. SPENCER, announced in the number for July, 1882, has been cancelled, at least temporarily, because of an attack of illness, which rendered it inexpedient for her to go to China at this time.

Japan.—Owing to the state of the Rev. WILLIAM B. COOPER's health the Missionary Bishop of Yedo is convinced that his return to Japan would be inexpedient, in which decision the Board of Managers has concurred. Mr. Cooper has rendered, at the request of the Foreign Committee, efficient service in presenting the work of the Mission to a number of Parishes; but in consequence of accepting a parochial position, he has been obliged to withdraw from such service. Mr. Cooper's connection with the Board terminated December 1st, 1882. He was appointed April 30th, 1873.

Since the death of her husband, Mrs. J. HAMILTON QUINBY has been considering the advisability of returning to the work in Japan. The way not having opened immediately, she has now been obliged to reach the conclusion that the state of her health would not have permitted it. Mrs. Quinby's name will therefore no longer appear in the list of Missionaries.

MOVEMENTS OF MISSIONARIES.

Africa.—The Rt. Rev. Dr. PENICK, Missionary Bishop to Cape Palmas, etc., has been obliged to leave his Jurisdiction for reasons of health. On September 21st he was carried from his residence at Cape Mount on board a Dutch brig which was in harbor; the next day, at sea, the Bishop and Mrs. Penick boarded the steamer "Malemba," bound for Havre, where they arrived October 12th. Thence they proceeded to England, and sailed from Liverpool on the "Servia," October 21st. They arrived at New York on the last day of that month, and the next day went to Mrs. Penick's home in West Virginia. The Bishop may be addressed at 64 Thirteenth Street, Wheeling. He has very greatly improved in health.

The Rev. JOHN McNABB and wife, on leave of absence, left Cape Mount, August 18th, and Monrovia, September 1st. *Via* Liverpool they reached New York, October 4th. A few days later they proceeded to Mrs. McNabb's home in Cloverdale, Va.

The Rev. HENRY W. MEEK sailed from New York by the steamer "State of Nevada" for Glasgow, October 10th, which port he reached on the 25th. He has since been heard from at Groningen, in the Netherlands, where he was visiting members of his family. He was expecting to sail December 9th from Liverpool for his new field in Africa.

China.—Recent advices state that Dr. SMITH, a son of Professor Smith, of Hobart

College, arrived in Shanghai, *via* London and the Suez Canal, on the third of October, and has taken charge of the Anglo-Chinese Department of St. John's College. Dr. Smith is not supported by the Board, but out of the local revenues of the College.

Miss MARTHA BRUCE left Boston, September 15th, and New York on the 18th; Miss SARA E. LAWSON left Macomb, Ill., September 21st. The appointment of these ladies was announced in the July number of last year. They met in San Francisco, and proceeded, in company with Dr. Laning, to their field of labor.

Japan.—HENRY LANING, M.D., Missionary Physician at Osaka, left Syracuse, N. Y., September 4th, for San Francisco, on his return to duty. Thence he sailed in company with Miss Bruce and Miss Lawson, by the steamer "Belgie," October 10th, for Yokohama, which port was reached, after a somewhat stormy passage, November 1st. The whole party proceeded the same day to Tokio, where the ladies purposed to remain for rest until the 8th, when they expected to embark for Shanghai.

The Rev. ARTHUR R. MORRIS, after about eleven years' continuous service at Osaka, left that city, September 8th, for a visit to the United States. He reached Shanghai, September 13th, and sailed thence by barque "Obed Baxter," September 16th. The vessel is due at New York about the close of the present month. Letters for Mr. Morris, for the present, may be addressed to 23 Bible House.

Mrs. C. T. BLANCHET and her two children left Yokohama by the steamer "City of Tokio," November 7th, and arrived safely in New York, after a few days' rest in San Francisco, December 1st. The Rev. Mr. Blanchet will probably follow soon for a much needed vacation, after more than nine years' continuous service.

Mexico.—The Rt. Rev. Dr. RILEY, Bishop of the Valley of Mexico, is on a visit to this country upon the invitation of the Mexican Commission of the House of Bishops. He left Vera Cruz November 17th, and, *via* New Orleans, reached New York November 25th.

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of Cuernavaca, accompanied by the Rev. Mr. MEDINA, as Secretary, upon the same invitation, left Vera Cruz by the steamer "City of Washington," November 1st, and reached New York on the 16th of that month. These gentlemen sailed from New York, on their return, by the steamer "Alexandria," December 21st.

GREECE.

THE REV. DR. HILL.

UNDER the appointment of the Board of Managers, at their meeting in October, a special committee, of which the Rt. Rev. Dr. Smith, Presiding Bishop, was Chairman, arranged for a Service commemorative of the life and work of the Rev. John Henry Hill, D.D., LL.D. This Service was held in Calvary Church in this city on the evening of Tuesday, December 12th, Bishop Potter presiding, and was participated in by the Rev. Drs. Morgan, Leeds and Davies, and the Secretary for Foreign Missions. The Rev. Dr. Satterlee, Rector of the church, announced the hymns and read the offertory sentences; the Bishop presiding reading the closing prayer and pronouncing the benediction.

The Rt. Rev. Dr. Stevens, Bishop of

Pennsylvania, preached the Memorial Sermon from the text: "Therefore, when we could no longer forbear, we thought it good to be left at Athens alone." I Thess. iii. 1.

The offerings were for the Greek Mission.

There were present in the chancel, besides the Clergy named, the Rt. Rev. Drs. McLaren, J. A. Paddock and Riley, and the Rev. J. Nevett Steele, Assistant Minister of the parish. Other of the Bishops and a number of Presbyters were present in the congregation. The hymns and anthems were sung by the choir of Calvary Free Chapel, who, through the Rev. W. D. Walker, their Pastor, kindly offered to take charge of the musical portions of the Service.

After the Service, an informal meeting of the Clergy present was held in the vestry-room when, through Bishop Potter, the pre-

siding officer, their thanks were returned to Bishop Stevens, and a unanimous request was preferred that he would furnish a copy of his discourse for publication. This will be issued immediately in pamphlet form, and copies in any number desired may be obtained for gratuitous distribution upon application to the Secretary for Foreign Missions. The Order of Service authorized by the Bishop of New York for the occasion will be bound with it.

WORDS OF BISHOP CHRISTOPHER
WORDSWORTH.

We have received from the Bishop of Lincoln a copy of a letter sent by him to a London periodical, and containing an affectionate tribute to the memory of the late Rev. Dr. Hill. The letter embodies the Bishop's translation of the address delivered at Dr. Hill's funeral in Athens by Dr. Cyprianus, a translation of which appeared in this magazine for September, 1882. In his letter, Bishop Wordsworth says:

To Dr. Hill and to his dear wife who survives him, I owed, under God, the restoration of my health, if not the preservation of my life. When I was in Athens in the winter of 1832, the city was in ruins, and I could only obtain a miserable lodging near the Temple of Theseus, where I was attacked with a dangerous illness. I was removed from it by Dr. and Mrs. Hill, and was received by them into their own house, and was there tenderly nursed, and at length was enabled to continue my tour in Greece. I cannot forbear mentioning this act of kindness, and I might proceed to relate other acts of affection received at their hands.

TESTIMONY TO DR. HILL'S SUCCESS.

The *Northern Christian Advocate* publishes in a recent number a paper written by the Rev. Dr. Gideon Draper, which contains valuable testimony, coming as it does from a Methodist writer and published in a Methodist journal, to the wisdom of the policy of our work in Greece, which the venerable

Dr. Hill and his devoted wife carried out so successfully. The facts which Dr. Draper presents in the history of Dr. Hill's work in Athens are familiar to our readers, and have appeared in substance in these pages. His personal testimony is as follows:

Instructions were given in the farewell meeting at St. Paul's, Boston [previous to Dr. and Mrs. Hill's departure for Greece], to immediately establish schools, and to do nothing "which could justly give rise to the impression that another Church or another form of Christianity would be introduced, but to labor to restore to that people the holy simplicity and glorious purity of that very Gospel which St. Paul preached among them." Upon this foundation rose the Mission, organized and continued; and this is a chief reason for its signal success. . . .

The school increased in numbers and interest, and has continued through the half-century with an average attendance for many years of seven hundred. . . . All classes are reached. The daughter of the Prime Minister received instruction side by side with the daughters of the poor. All the Greek ladies who have been and still are maids of honor to the Queen of Greece were here educated.

The influence upon the homes and general social life cannot be estimated. Mrs. Hill said to the writer that the oldest girls were so much sought after as wives that it was difficult to retain them to complete the whole course of training. Thus through the home and new schools the heaven has spread throughout the land and the remote provinces. The poorest of the poor are received. Not only are books supplied to them gratuitously and instruction, but a home with food and clothing, and a father and mother in the devoted Missionaries. Thus is it a most Christly philanthropy, and many have here learned to love the Book and to give their young hearts to the dear Jesus. The writer can testify to the profound emotion kindled in his heart as he beheld the multitude of those Grecian youth giving evidence not only of proficiency in general learning, but of an acquaintance with the Word of God and an experimental knowledge of a SAVIOUR from sin.

AFRICA.

OF the work being done in the African Mission, Bishop PENICK said, in a recent letter from the field, that a church may be erected at Cape Mount if St. John's School, New York city, furnishes the means, as is understood to be its intention. Most of the

stone has been obtained, and paid for out of special contributions. Two or three small buildings, also, will probably be erected at Cape Mount, out of special funds, costing not more than \$500. Of about \$7,000 spent at Cape Mount on buildings

and improvements, about \$6,000 has come from "Specials."

Cavalla is helping itself, and it is hoped will need less outside aid hereafter.

In a letter dated at Cape Mount, July 6th, 1882, the Bishop said:

The Liberian Commissioners, sent here to establish peace among the tribes at this end of the Republic, have been here a month to-day, and are not ready to proceed to the final settlement yet. The natives move so slowly, and then, too, things are complicated for them, owing to the efforts of the English to get possession of the northern portion of what the Liberians claim as their territory. How the English and Liberians will finally settle the matter, I do not know. The English, of course, have the power. But the true Missionary looks beyond these things.

The annual report of Trinity Church, Monrovia, for the year ending June 30th, 1882, was not received in time for publication in the November-December number. It has now come to hand, however, from the Rev. G. W. GIBSON, who has again (without stipend from the Board) taken charge of the church, in compliance with the earnest solicitation of the congregation.

Mr. Gibson reports as follows: Baptisms (adults two, infants three), five, of whom one was a native and the remainder were Liberians; marriages (native four, Liberian four), eight; communicants (native three, Liberian sixty-one), sixty-four; contributions, about \$200.

Services are held by Mr. Gibson at Congo Town and Vey Town also. Fourteen persons have been prepared for Confirmation, and were awaiting a visitation from the Bishop.

Mr. R. KILLEN N'YEMA, native teacher at Rockbookah, reports that there has been no interruption of his work at that Mission. On every other Sunday, at 10 A. M., he rings a bell through the town, calling the people to come and hear the Word of God, when a number of them assemble before the Chief's house, to whom he expounds the Scriptures. At four o'clock in the afternoon a second service of the same character is held. On alternate Saturdays Mr. N'yema visits in turn the neighboring villages of Gbude, Sigboda, Nyekapelo and Wesebo, spending the following Sunday in the villages which he visits, and instructing those who will hear him from the Bible. The people listen willingly, though they are as yet hearers of the Word only. A little boy of nine years of

age has been given by his parents into Mr. N'yema's charge, whom he hopes to train as a good Christian.

In his last report the Rev. J. W. BLACKLIDGE, writing from Lower Caldwell, says, under date of June 5th, 1882:

With but slight interruption, the Services have been continued through the whole time noted. . . . The list of communicants has reached as high as thirty-three, but in the time specified has fallen to fourteen, the present number. This present declination is owing mainly to the fact that we have been destitute of a place of worship, except at a private house, the dwelling of the Senior Warden, Calvin Douglass. . . . Our brick church, commenced in 1875, remains still unfinished. The walls were nearly completed when the Cape Palmas war broke out, and in consequence all our laborers were taken off, leaving a large mass of materials exposed, and in the following year, 1876, we received notice of the suspension of Missionary operations in this County by the Committee for Foreign Missions. Nothing is saved to us but the bare walls. Since the settlement of our ecclesiastical difficulties, everything pertaining to our Church here bears a cheering and favorable aspect, and I can assure you, with the utmost confidence, that with \$500 to thoroughly complete our church edifice and \$300 to inaugurate a day-school, our number could easily be increased to a hundred, or more.

[Mr. Blacklidge receives no stipend from the Board.—ED.]

FROM LETTER OF THE REV. EDWARD HUNTE.

Writing from Crozierville, the Rev. Mr. Hunte reports:

On the last Sunday in June I administered Holy Baptism to two native children, respectively two and six years of age, at which time there were present in our congregation what might be called a representation of five of our tribes—Congo, Pessee, Bassa, Queah and Eboe. These last three for the first time have been to our Church Services, and they seemed to be much pleased with what was said and done. They understood and spoke English, and behaved very quietly during the Service, which is not customary, except in their own palavers. They usually get tired; and I suppose they never saw Baptism administered after this mode, if ever before.

You will observe an increase in our native attendance. This comes from the natives

again gathering around the (American) Lib-
erian settlements, where they can get pro-
tection. . . . If they will remain they will
get protection and also the Gospel, which
will bring to their knowledge what it is to
be in darkness.

Our Sunday-school is now in a flourishing

condition, and we need only some standard
books for teaching, such as are used in your
Sunday-schools; of course for young chil-
dren. These we are not able to purchase
yet, and I desire, through you, to ask some
Sunday-school for some of its old books, for
which I should be very thankful.

CHINA.

CONDITION OF THE BISHOP.

UNDER date of November 22d, Mrs.
Schereschewsky writes:

"I am very glad to be able to inform the
Committee that the means used have been
greatly blessed to my husband's recovery,
and there is every reason to hope that in
God's own time he may be restored to health
and usefulness."

Advices of December 7th are quite as
favorable.

FAREWELL SERVICES.

A Service of farewell to Miss Martha
Bruce, who was about to depart from this
country for Missionary work in China, was
held in St. Paul's Church, Boston, on the
morning of Wednesday, September 13th.
At 9:30 A.M., Bishop Paddock celebrated
the Holy Communion, assisted by the Rev.
Dr. Courtney, rector of the Church; the
Rev. Dr. Clinch, the Rev. W. F. Cheney,
and a number of ladies, principally officers
and members of the Woman's Auxiliary,
being present and receiving the Sacrament.
The Bishop made a brief and impressive
address, showing how the Apostles found
strength and comfort in the breaking of
bread together, before separating for their
Missionary journeys, and reminding those
who, unable to go themselves, thus sent
forth their representative, that in the union
and fellowship of the Mystical Body of
CHRIST, typified by that communion, they
must strengthen and support her by their
sympathy and prayers. After the Service a
number of those present bade Miss Bruce an
affectionate farewell.

In the evening of the next day, a more
public meeting was held in the same Church,
at which about a dozen of the Clergy and
two hundred of the laity assembled. The
Bishop presided, assisted in the Service by
the Rev. Dr. A. St. J. Chambré, the Lesson
being Phil., iv. The Rev. W. W. Newton,
under whose pastoral care Miss Bruce had
been confirmed, made an affecting address
upon the consecration and self-sacrifice in-

volved in the Missionary vocation; but also
pointing out the everlasting reward laid up
for those who have left all to win souls to
CHRIST.

Mr. Newton was followed by the Rev.
Dr. Courtney, in a very finished address,
who declared that the prophecy and assur-
ance of all Missionary success lie in the re-
cognition of the Divine element in every
soul, even the most ignorant and debased.
Life eternal would be to lead the soul to
know GOD and JESUS CHRIST whom GOD
had sent.

The Bishop made the closing address,
dwelling upon the apparent disproportion
between the means and the end, in Mission-
ary work, contrasting the latter with the
equal, if not greater, disproportion between
the weakness of the messenger and the in-
herent power of the message, represented
with peculiar aptness in the present instance
of a weak woman going out, armed only
with the Word of GOD, to the millions of
the heathen in China. In a prayer, following
his address, he commended the Missionary
to the care and protection of Almighty
GOD.

After the close of the Service, about an
hour was pleasantly spent by many of those
present, in speaking words of counsel and
good cheer, and of interest in the young
Missionary.

Miss Bruce left Boston Friday, September
15th.

On September 21st, Miss Sarah E. Law-
son started from Macomb, Ill., for Mission-
ary work in China. On the evening of the
20th, a Service was held in St. George's
Mission, after which her friends bade her
farewell. The Service was specially arranged
for the occasion, and was conducted by the
Rt. Rev. Alexander Burgess, D.D., Bishop
of the Diocese, assisted by the Rev. D. Da-
vidson, Minister in charge of the Mission.
The church was filled with people, many of
whom were personal friends of Miss Law-

son, who had lived at Macomb from girlhood.

After the singing of the 283d hymn, the Bishop delivered an address upon Foreign Missions, and spoke a few touching words of encouragement to the Missionary who was about to depart. At the close of the address, Miss Lawson went forward to the chancel rail, and the Bishop laid his hands upon her in benediction. An interesting incident of the evening was the presentation to the Mission of a handsome lectern Bible, the joint gift of Miss Lawson and the New York Bible and Common Prayer Book Society.

The Service and the departure of the Missionary have had great influence in exciting interest among the people of Macomb in Foreign Missions.

Miss Bruce and Miss Lawson sailed, as elsewhere stated, from San Francisco in the steamer "Belgie," on Tuesday, October 10th, in company with Dr. Laning, who was returning to Osaka, Japan. On the morning of that day, a number of Church-people assembled in the Church of the Advent, on invitation of the Bishop of the Diocese, and united in receiving the Holy Communion with the Missionaries. As the Bishop was unable to be present, the Rev. W. L. Githens officiated, several other Clergymen being in the congregation.

THE CURSE OF OPIUM SMOKING.

The Rev. John Liggins, whose name must be very familiar to our readers as that of a writer for this Magazine, and one of our former Missionaries in China, has lately prepared a pamphlet* upon the opium question, which should be widely read. In this work Mr. Liggins has collected many facts and the testimony of various eminent authorities bearing on a subject of an importance not merely personal but national, and even international. The author's residence in China has given him special qualifications for intelligent discussion of the subject; for there he had the best opportunity possible for observing the effects of the opium curse, in its baneful influence upon

individuals, and its demoralization of the commercial principles of a great Christian nation.

Mr. Liggins' pamphlet presents briefly, but with telling effect, the fact of England's responsibility in imposing by force upon unwilling nations a yoke that has long since proved too heavy to be borne; but in connection with this fact he quotes the utterances of many influential persons and corporate bodies in public condemnation of that policy. He shows thereby that an opposition is rapidly growing which promises to force the British Government to undo to what extent it may the great wrong for which it is responsible. Unhappily, as with all wrong-doing, all the evil results cannot be undone.

As a matter full of importance for Americans, Mr. Liggins also demonstrates, by the testimony of investigators, how the debasing opium-habit has entered this country through the Golden Gate with Chinese immigration, and is inoculating centres of population where the Chinese are settling. He appeals to American Statesmen to consider, before it is too late, the best means of preventing the spread of a disease which has begun to appear as plague-spots, minute and easily controlled as yet, but sure to become dangerous to the physical and moral health of the nation if not eradicated.

The author concludes his work with a description of the terrible bondage of the opium-smoker, when he is fairly in the toils of the habit to whose slavery he has voluntarily submitted himself, and he charges it, upon the best medical authority, not only with a gradual destruction of the bodily power of its victims, but also with the production of much immorality and crime.

One outcome of this pamphlet is that at the meeting of the Board of Managers held December 12th, upon the recommendation of the Foreign Committee the following action was taken:

Resolved: That the Board of Managers appoint a special committee of three to express to the Convocations of the Church of England its conviction of the very great hindrance and injury to our Mission work in China arising from the continuance of the Opium trade; and the Board's desire to co-operate, in every suitable manner, with their efforts for its early suppression.

The committee appointed under this reso-

* OPIUM: England's Coercive Policy and its Disastrous Results in China and India. The Spread of Opium Smoking in America. By John Liggins. In No. 74 "Standard Series." New York: Funk & Wagnalls. pp. 48. Price, 10 cents.

lution were the Rt. Rev. M. A. De Wolfe Howe, D.D., the Rev. H. Dyer, D.D., and Mr. Frederick S. Winston.

GROWING USEFULNESS OF THE HOSPITAL AT HONG KEW, SHANGHAI.

The reputation and usefulness of St. Luke's Hospital are constantly increasing, as is witnessed by many significant facts. Dr. Boone reports that the Chinese government began, in August, to send the sick from their men-of-war to the Hospital for treatment. Patients have come more than 100 miles to consult Dr. Boone, and the English Bishop of Mid-China has sent men by steamer 200 miles for that purpose.

These facts have a meaning far more important than their scientific significance.

Dr. Boone writes:

All the native Clergymen say that the daily Services held in the large waiting-room of the Hospital are attended by a larger number of persons than are to be found at any of the Chapels, and that these persons are of all ranks—from the mandarin and the very rich man to the poorest of the poor. Men, women and children go there day after day, and some for weeks. There they have the Gospel preached to them at a time when pain, sorrow and illness render their minds peculiarly open to religious impressions, and they are feeling grateful to that religion which offers them relief for both mind and body, "without money and without price."

Our readers will find an interesting description of the new Woman's Hospital at Wuchang (to be completed about the middle of this month) in the Department of "Woman's Work," in this number of the Magazine.

SANITARY IMPROVEMENTS AT THE SHANGHAI STATION.

In a recent letter, Dr. H. W. Boone describes the thorough sanitary improvements which he has made upon the property of the Mission, at Shanghai. With the consent of the Mission authorities, he took charge of the general sanitary work of St. John's College. He caused 700 yards of trenches to be dug in the grounds, completely draining them, and had all the original drains and sewers opened and some of them relaid in a more efficient way. None of these drains have any direct connection with the houses.

Within the College eight additional bath-rooms have been provided, and other facilities for washing increased. The boys have also been organized in sections under monitors, who are made responsible for the cleanliness of their sections. All sick students report to Dr. Boone, in the Dispensary, at 9 A.M., and no boy is excused from study unless he has been placed upon the sick list. The sick boys are in charge of the senior medical student. The ventilation of the dormitories has also been much improved.

The necessary amount for building an infirmary for boys, where cases of any contagious disease can be isolated, has recently been appropriated by the Board.

Dr. Boone has found, also, that a careful cultivation of the grass upon the grounds and a close trimming of it with a lawn mower add to the healthfulness of the surroundings.

When the letter which gives these particulars was written Dr. Boone had under his instruction three native medical students, who have proved faithful in their studies and made good progress. They need, however, a larger clinical experience, which they cannot obtain in the Medical Department of the College and can find only in the City of Shanghai.

REPORT ON ST. JOHN'S COLLEGE.

August 21st, 1882.

FOR THE SPIRIT OF MISSIONS:

The sixth semi-annual examination has taken place, and I have the pleasure to give an account of the same to the patrons of the institution.

1. The first collegiate class:

Western studies examined.—Magnetism and Electro-magnetism; History of Rome; Arithmetic, Ratio, Proportion, Interest.

Chinese studies.—Standard Essays; Mencius; Elementary knowledge (this is a translation of an English work); St. Luke and St. John.

NOTE.—Since the Rev. Mr. Boone has taken charge of the Divinity School, this class has fallen to me. Their hours of study and recitation in the Western branches were in the forenoons from 8 A.M. to 12, unless I was otherwise occupied, then they were from 2 to 4.30 P.M.

The best boys in this class are: Su Ching-zah, William A. Robinson Scholarship; Shen Zu-kiung, C. L. Paddock Scholarship. The former best boys were Chow Sui-yung, Dudley Tyng (N. Y.) Scholarship, and Wu Tsz-liang, Lenten Offering, but both were

ill, one during the whole, and the other a part of the session.

2. The second collegiate class:

Western studies.—Ancient History; Geography; Arithmetic.

Chinese studies.—Chinese Feudal History; Mencius; Elementary knowledge; St. Luke and St. John.

NOTE.—This class is under Mr. Tsang, who came to us from the Presbyterian Mission College in Shantung. Their hours of study and recitation were from 8 A.M. to 12.

The best boys are: Li Tah-bae, Bishop Stevens Scholarship, and Tai May-foh, St. Luke's (Philadelphia) Scholarship.

3. The third collegiate class:

Western studies.—Geography; Arithmetic.

Chinese studies.—Odes; Historical books; Mencius; Elementary knowledge; St. Luke and St. John.

NOTE.—Mr. Tsang is also teacher of this class in the Western branches. The hours of study and recitation were from 2 to 4.30 P.M.

The best boys are, Tseng Sz-ming, Bishop Bedell Scholarship, and Hia He-kway, Ryall Scholarship.

4. The Preparatory Department:

Chinese studies.—Confucian Analects; Elementary knowledge; Catechisms; St. Matthew and St. Luke

NOTE.—This class has no Western studies.

The best boys are: Tai Yung-kiung, Rev. C. T. Olmstead Scholarship, and Kan Kway-yung, St. John's S. S. (Lower Merion) Scholarship.

5. Anglo-Chinese Department, 1st division:

English studies.—Reading; Spelling; Geography; Grammar; Arithmetic.

NOTE.—History was also studied, but was not examined and from want of time, Mr. Waring had charge of this division. The hours of study were from 8 to 12 A.M., and from 2 to 4.30 P.M. During the first part of the session he taught in the afternoon, and Mr. Koh and I took the duty in the forenoon. During the latter part, he was able to give the whole day to it, excepting Wednesday afternoons, which were filled by me. Mr. Waring has now left us, and Mr. Smith, cousin to Mr. Buttles, is expected out from the United States to succeed him.

6. The Anglo-Chinese Department, 2d division:

English studies.—Spelling; Reading; Grammar; Geography; Translation.

NOTE.—Mr. Koh is the teacher of this division. The hours of study are from 8 to 12 A.M., and from 2 to 4.30 P.M. Many of the scholars are only beginners in the

English language, although well advanced in their own.

The Anglo-Chinese Department is self-supporting; each scholar pays six dollars for tuition, and two dollars for board per month. The books are procured by us, and sold to them. Since the beginning, in 1880, forty-nine have entered, who were from different sections of the country, and some from so far that their dialects could not be understood. Most were children of well-to-do parents, and one (who was overtwenty years of age and married) had an appointment in the Board of Foreign Affairs in Peking. The studies are all in the English language, as the English language is the object of their education. With the majority a business knowledge of it is all they care for.

This department may be looked upon as one of the wedges with which to open a general desire for liberal education.

In the beginning of the session five were advanced from the College to the Divinity School, viz.: Hung Chen-sung, Mrs. A. L. Paddock Scholarship; Lieu Yu-Kiai, R. Nelson Scholarship; Hwang Ming-kow, Rev. Dr. Brooks Scholarship; Fu To-hwan, E. Carrington Scholarship; Wang Shwun-yih, Ryall Scholarship.

The following have left, some having completed their agreed period of study, and others been advised to learn a business or trade: Zah Ling-sung, Dudley Tyng (Texas) Scholarship; Taow Tsung-he, Longwood Scholarship; Sen Yaon-tsan, Grace Church (Petersburg) Scholarship; Ling Pae-yang, Smallwood Scholarship; Chen Yuk-liang, Bishop Boone Memorial Scholarship; Wang Tsing-ying, Mrs. E. L. Hewson Scholarship.

The above eleven Scholarships, excepting two, were given either to the new scholars, or to those who had none or whose own had expired.

The former patrons of the five Divinity scholars will be glad to know that their benefactions have attained to fruition. May they continue their liberality towards the new as they did towards the old beneficiaries.

As to those who were obliged to leave in the middle of their course, they have indeed disappointed the expectations of their parents and teachers, and especially of their patrons; but this is what cannot be avoided in any educational institution. There must be a proportion that cannot go beyond a certain point in books, and for these learning a business or trade is the alternative. Their residence among us, however, will not be without some good effects; the Christian atmosphere and instruction will not be lost to them. By the way, they are

all baptized boys, and some of their parents are Church communicants.

During the session seven joined us from the Bishop Boone Memorial School in Wuchang. No Shanghai boys entered, because under a new rule they have to pay two dollars per month. This is in anticipation of the teaching of English in the Fall, as well as in the hope of procuring a class of boys that will appreciate education, and remain long enough to get it.

I append hereto the college roll at the end of the session, ending July 31st. There are three vacant Scholarships; they will be filled at the next session.

I omit mention of the Divinity and Medical Students. Their examinations took place at the same time, but Mr. Boone and Dr. Boone will report in due time.

St. John's is an institution of three years' standing; it is, moreover, in an almost untried field. Though we hope that it will eventually extend its influence and usefulness, the patrons must not expect immediate results. The very little appreciation at large for a liberal education is the reason of the slow growth of liberal institutions whether conducted by the Government or by Missionary Societies. As a school for fitting men to fill Missionary wants in all their branches, St. John's has fulfilled our highest expectations, and for this we have to be thankful to God, and to the Church, and to congratulate ourselves.

YUNG KIUNG YEN, Presbyterian.

FROM LETTER FROM MRS. W. J. BOONE.

ST. JOHN'S COLLEGE,
SHANGHAI, August 3d, 1882.

St. John's College grounds consist of thirteen acres, and are entirely surrounded by water. On three sides, or rather two sides, as the grounds are more in the shape of a triangle than a square, is the Soochow Creek, and on the other is a shallow creek which separates us from our neighbors, on the border of which are fine trees, which entirely conceal our neighbors from us and us from them. In the corner of the triangle bounded by the Soochow Creek or river is St. Mary's Hall, a building of Chinese manufacture, and built after China's own method. It is a long house fronting to the south, as all Chinese houses do, and one room deep, with a verandah in front and a hall in the rear, back of one or two rooms. It has three double rooms and one single one down-stairs, and up-stairs there are seven single rooms or dormitories. When I say a single room I mean one half the size

of the double ones, but not by any means a small one. The large double room at the east end down-stairs is the school-room, the room adjoining is the chapel, the single one adjoining that a sitting or reception room, and the room at the west end is the dining-room. As all these rooms have a southern exposure, they get the summer breezes and the winter's sun. Back of the main building is a court enclosed at both ends by a wall, and in the rear by a one story building, containing kitchen, bath-room and waiting-room and store-room. Miss Wong, with the assistance of the girls, keeps the school building looking as neat and clean as the traditional New England farm-house, so that we are always proud to take our friends to see the school. The girls rise at six, bathe and dress, attend to the dormitories and other household work. At half-past seven they have prayers in the chapel, which are said by one of the Clergymen at St. John's. At eight breakfast, and at nine lessons till twelve, when it is dinner-time. At one they commence with the industrial part of their studies, plain sewing, knitting, embroidery and spinning. There is also a class in English in the afternoon, taught by one of the ladies at St. John's. At five o'clock they have recreation until supper at seven, and at half-past seven prayers said by the Rector of the school. Then it is bedtime for the little ones and the older ones study or work until ten o'clock, when every one retires. As a rule they are a happy, contented lot of girls. Once in a while mischief breaks out, and sometimes worse. One girl a year ago was caught at something worse than mischief—thieving on a small scale. She was a child of heathen parents, and when she was corrected and sent to her room for some time, she threatened to commit suicide, after true Chinese fashion. Miss Wong was greatly frightened, and although I tried to reassure her, I was somewhat alarmed myself, for the heathen Chinese believe that if they can only make ghosts of themselves they can avenge all their wrongs and make it very uncomfortable for their enemies, so I counseled Miss Wong to watch her carefully till she got in a better frame of mind. The good influences seemed to prevail at last, and she apologized and concluded to be good. So we do have outbreaks, but they are not often serious, and Miss Wong is so heartily beloved and respected

by all the girls, that her influence over them is more like that of a fond mother over loving children than that of a school matron with forty girls to keep in order. Chinese children are very docile and amiable, and so they are not driven too hard, will pursue the even tenor of their way, with very little variation.

On the Fourth Sunday after Trinity of this year seven of our girls were baptized at St. John's College Chapel. I noticed that the initial character of all their names was "Ae," which means loving or beloved, and I asked Miss Wong how that happened, and she told me it was "that they should all love another." Thus she was teaching them to be true disciples of the Beloved Disciple.

The school is now having its summer holidays, but twenty out of the forty girls say they only want to go home for a few days, and would like to remain in school. One can hardly blame them, for their surroundings here compared with those at home are so much more satisfactory and pleasant. The little girl's name [who is on the Bishop Jaggar Scholarship] is Ping Zon. As she was born of Christian parents she was baptized in infancy. I hope from year to year to be able to tell of her increase in grace and goodness as well as intelligence. Of the two duties, rescuing heathen children, pure and simple, and that of looking closely after those already rescued, but still needing very much training, the latter seems paramount, so we try to take heed that the children of our converts shall have the privilege of our schools, and to a great extent St. Mary's is composed of baptized children, the second generation of Christians. I suppose that fact accounts very largely for the bright, pretty faces gathered there. One can have no conception of the difference Christian education makes in the faces of girls and women. The heathen women we see all around us have faces utterly devoid of expression, at the same time not being the faces of idiots. It is not so with the men, and so it can only be their lack of knowledge that makes the difference. As a rule, the women know absolutely nothing. If poor, they work in the fields, and at spinning and weaving; if rich, at embroidery, but they are not allowed to go far from home, and their small feet prevent much getting about. If taught any-

thing at all, which is a good deal as it happens, it is only their maxims of Confucius after the order of Poor Richard's sayings, things very good in themselves, but imagine that being one's only education. So they vegetate. At the same time they are women, and, as all women do, they exercise a great influence over their husbands and children. Some of the Missionaries firmly believe that heathenism will never be broken up until the women are converted. Knowing how very much does depend on that, my comfort in seeing our School of St. Mary's is very great, and I trust, in the very near future, we shall be able to work more aggressively among not only our church members (women), but all the heathen women at our many Stations, and also that we may be able to rescue more (and in great numbers) infants, and so preserve them from every taint of heathenism, so far as that is possible in a heathen land. The work is so vast, the workers so few, and still the work that has been done is so satisfactory and encouraging. I wish more of the Church at home could see it, and still more would join us in carrying it on. Another year, God willing, I hope to be able to write of much more work commenced and accomplished.

REPORT FOR THE TRINITY TERM, 1882, OF
ST. MARY'S HALL, SHANGHAI.

SHANGHAI, August 18th, 1882.

The term began March 1st, and closed with a very successful examination on July 31st. The general health has been very good, though two of the girls were absent lately through an attack of varioloid, and in every way we have reason to rejoice over the advantages the school affords, and the good use that is being made of them by most of the girls. Seven of the girls were baptized after careful preparation. The general charge of the school was first with Miss Stevens and Miss Wong, and since May, when Mrs. Sayres (*née* Stevens) took work at the College, I resumed the care of the School.

Below is the report of the classes and studies for the past term.

Mrs. W. J. BOONE.

The Rev. KONG CHAI WONG, who was the first native ordained to the Ministry in our Mission, reports:

SHANGHAI, July 18th, 1882.

I have had a Bible class on Fridays for all

the day-school teachers and others, at a room at the right side of the Church of Our Saviour. Sometimes it would draw a crowd of people around us to see what we were doing, because we were all uniting with one voice in the responses of the Psalter for the day. At the same time I preached to them. Some ask me about JESUS, whether He was as holy as Confucius, and they would like to know whether Confucius is saved, because he died before he could hear the Gospel, and some of our Catechists taught that those who believe not should be lost.

Some months ago I received the request to raise some money for the Church Building Fund, so I mentioned it to the congregation. I got thirteen dollars for the first time, and hope to get more. . . .

I have a new station on trial. Its name is Tung Tong Au, and it is one mile from our chapel. . . .

At the Hospital there is daily preaching. I take turns with one of our Catechists, Koo Tsing Ling. I visit the patients twice a week. I give the Gospels and tracts to those who can read. They learn to know a Saviour who was on earth, and has done a great deal of good for their souls as well as their bodies. Dr. Boone has done a great deal among the people in this Hospital for our Great Physician. . . .

At Christ Church, in the city, since the Rev. Mr. Thomson left, the Rev. Yung Kiung Yen and I have taken turns in preaching at the Services on Sundays and week-days. . . . I have enough to do, if the LORD will permit me strength till He stops me from doing it, and then I shall be happy to be with Him for ever.

The Rev. WILLIAM J. BOONE, in adding a few words of personal details to his last annual report describes vividly the great need of re-enforcements which constantly has been felt in the China Mission. The importance of the work now being done in St. John's College, Shanghai, cannot be estimated in its bearing upon the future, and yet from lack of workers the present force is inadequate to meet the existing demands upon the institution. Mr. Boone says, under date of July 12th, 1882:

For the second time in the few years of my Missionary life, I am left in charge by the withdrawal of all seniors. At Wuchang I was alone for many months, and now, had Mr. Sayres not been withdrawn from Wuchang, I should be the *only* foreign Clergyman at Shanghai. Surely it would be wise by timely re-enforcement, to prevent such strain being put on the workers in a trying field, as this necessarily is in many ways.

Personally, I am very well now, thank God, and I have no complaint to make; but I would not wish another to be called to a like experience. Mr. Sayres has not been out three years, and Mr. Graves has been here only nine months. We need more Clergymen, and at once, to be ready in time for the future.

Of the work that he has been doing since his previous annual report, Mr. Boone says:

Besides the visit to Wuchang [in 1881] I again went up in February [1882], during our Chinese New Year vacation, to assist in Mr. Sayres's withdrawal from the station. This I did at the Bishop's urgent wish and upon request of the brethren at Wuchang.

In the College and Theological School I have taught as in the past, except that since March 1st, I have confined my teaching to the Theological School. . . . The many Services as Chaplain of the College and St. Mary's Hall and the English Services at the Church of our Saviour fully employ my time; while, in addition, the Treasurership and general correspondence are also a part of my duties.

My sense of the importance of our work grows continually, and in my special charge—the Theological Department—I rejoice to see better prepared pupils enter on the course of study, and that course made more adequate, as experience enables us to do more thorough work.

I have continued Mr. Bates's work, in translating Bishop Williams' (of Connecticut) "Notes on Church History" up to the Reformation. I have also translated Wilson's "Psychology" and am partly through Smith's "Bible History," and have just begun Luthardt's "Fundamental Truths of Christianity."

"Browne on the Articles" is translated in abridgement, and I hope to make an abridged translation of Bishop Pearson's work on the Creed later on. I can only wish that the work were better done, and deplore that the Bishop is not doing it for us, as he purposed when he should be through with certain necessary work of higher importance, as more generally useful.

The Rev. HOONG NEOK WOO reports, under date of Kong Wan, July 18th, 1882, the death of Mr. Tsiong King Main, a faithful Catechist, who had been in ill health several years. He had been a worker in Mr. Woo's district for eleven years, and was a devout and self-denying Christian.

Mr. Woo also describes at length an unsuccessful attempt to plant a new Station in Tai Chong, a walled town, to which place he was assigned in the early part of last

year. The Rev. Z. S. Yen and he had quietly purchased a house, with about one eighth of an acre of ground, on one of the principal streets of the city, and on May 5th, Mr. Woo started in boats, with Mr. Chu and his family and Mr. Tsang Hoan Tsun, and with their household goods, for his new work.

On their arrival at Tai Chong, as they were arranging their house, they were notified that the "literati" of the city had protested to the District Magistrate against the building of a church upon the Mission property. Mr. Woo replied that he did not intend to build a church, but only to occupy the house which he had rented, and open a dispensary for vaccination. On being asked if he would give a written promise not to build a church, Mr. Woo said that he would.

The next day being Sunday, Divine Service was held with closed doors, and in the afternoon Messrs. Woo and Tsang walked through the city and out of the western gate, and on their return learned that several officials—"De-pans" and "Ya-mans"—had called in their absence and inquired for Mr. Woo. A little later they returned, and summoned him to appear before the Magistrate immediately. Although rain was pouring heavily, Mr. Woo accompanied them, arriving at the "Ya-man" or judgment-hall a little after nine o'clock in the evening.

As soon as the "De-pan" announced Mr. Woo's arrival, great confusion arose among the rough crowd assembled about the "Ya-man." The lanterns in the judgment-hall were at once lighted, a drum was beaten three times, the doors of the hall were thrown open, the Magistrate, in full uniform, took his seat, and Mr. Woo was led into his presence. The Magistrate then questioned Mr. Woo and some of the officials in reference to the purchase of the property for the Mission. While this examination proceeded, two or three of the most violent among the crowd cried out several times that Mr. Woo should be put out of the hall and be killed, and one of them laid hands upon him before the Magistrate's face.

Several persons then asked the Magistrate to require Mr. Woo to deliver up to him the deeds of the property. Mr. Woo replied that the papers were in the hands of the Standing Committee, as he had bought the property for our Church, not for himself. They next demanded that he should receive again the money that had been paid for the property, and return the latter to the person from whom it had been bought. The Magistrate advised Mr. Woo with a very friendly manner to do this, as so great opposition to

his plans had been manifested, and furnished him a guard to protect him on his return to his house.

The result of this trying experience was that Mr. Woo determined to postpone for the present the attempt to found the new station, and to refer the matter to the Standing Committee, in the hope that arrangements for work in Tai Chong may yet be made. In the meantime the Standing Committee has appealed to the United States Consul-General for redress, and he has promised to do all in his power to obtain it.

The Rev. ZU SOONG YEN, in his last annual report, dated June 30th, 1882, at Kong Wan, whither he had been transferred from Shanghai, states that during the past year he had administered Baptism to one adult and two infants. The adult candidate had been formerly a teacher in the day-school, under Christian instruction, and had applied for Baptism previously. He had not then been baptized, because he desired to receive that Sacrament secretly. On informing Mr. Yen, however, that he had announced his intention to his wife and the rest of his family, he was received into the Church. One of the infants was a child of Mr. Yen's. Several more adults have asked for Baptism, and are under instruction, preparatory to the administration of the Sacrament. Mr. Yen states that they will not be baptized until they have attended Divine Service and been under instruction at least one year, as it is believed that untried converts should not receive Baptism.

The usual Sunday Services have been held, the attendance ranging from fifty to sixty in the morning, and from thirty to forty in the afternoon. Mr. Yen has read the Service and preached both morning and afternoon. The week-day Services—on Wednesday evenings—have been attended by from twenty to thirty-five persons.

New Stations were to be opened at Tai Chong, Kai Ding and Pau Shan. Tai Chong is considered the most important place of the three, and the Rev. Mr. Woo is assigned to the work there, with two young Catechists.

Mr. Yen has been instructed by Mr. Woo how to vaccinate, and will perform all such necessary work at Kong Wan. Three hundred and twenty-eight children were brought for vaccination at Kong Wan, San Ting Kur and two out-stations during the year. The

Chinese generally bring their children to be vaccinated in the winter and spring, as in those seasons the small-pox is most prevalent, and the people are more anxious to be protected against it. In coming to the Stations for this purpose, the people are brought within the reach of Christian teaching.

As an illustration of some of the difficulties with which our earnest Missionaries are obliged to struggle, Mr. Yen writes:

I had much trouble at one of our funerals with some native heathen. The coffin of the deceased [a Christian] was brought into the church by heathen relations, and the Service was through; but none of them were willing to take the coffin out from the church. Every one of them gradually went out and only a few of our own people were left. Afterward, I was obliged to get my own men, with three others with whom I was well acquainted, to carry the coffin to the burial ground. The Service at the grave was very quiet and peaceable.

JAPAN.

ST. TIMOTHY'S SCHOOL, OSAKA.

The Rev. Theodosius S. Tyng, who is in charge of St. Timothy's School, reports, for the year ending June 30th, 1882, that during the past year he was forbidden for a while to study or to officiate in the Japanese tongue, on account of ill-health, but that during all that time he kept an oversight of the school, teaching a part of each day, and attending to the erection of the Chapel and school building. Late in the spring of 1882 he resumed his Japanese work and took charge of a Sunday-night Service in St. Timothy's Chapel and of the daily Morning Prayer of the School, which was from that time made into a public service, accompanied by an exposition of St. Mark's Gospel, in course, by Mr. Nakashima. The school Chapel, which was built chiefly with money advanced by the Bishop, in anticipation of an appropriation for the purpose, was opened with a series of eleven nightly services, in which Mr. Tyng was assisted by Clergymen and native laymen of our own and the English Church.

Mr. Nakashima has declared his intention to study for the Ministry. Before becoming a Candidate for Holy Orders, however, he wishes to remain a year with Mr. Tyng, as a Catechist, pursuing his English studies.

The buildings for St. Timothy's School have been completed and are in use.

In a letter written after his report was sent, Mr. Tyng makes the gratifying announcement that three of the pupils of the school have applied for Baptism. They are the first among the scholars to do so. Two of them are they whom Mr. Tyng would most desire to be brought into the

Church, as they are the only higher grade pupils upon Scholarships. They are supported by the school under a contract to serve as teachers when they have finished their course of study. They will probably remain in the school, therefore, as scholars and teachers, the one five and the other eight years, and if they prove faithful to their Christian vocation, their influence for good may be very great. They are bright, orderly, and in everything well behaved. One is sixteen years of age, the other twenty.

The Rev. JOHN McKIM writes that affairs at the Osaka Mission have improved both materially and spiritually. Services have been opened at Kooriyama, a town of about 10,000 inhabitants, twenty-five miles east of Osaka. There is also an opportunity to begin services at Wakayama, a town on the Inland Sea, where one of our communicants, a physician, resides.

Of the need of larger support of the Missions in Japan Mr. McKim says:

The time is surely come for the Church to awake to the cry made to her from Japan. Without asking her to withdraw one cent from what is so much needed for Home Missions, and recognizing the need of our brethren in Africa and China for more than the support they now receive, we know that the Church is more than able to meet the increasingly pressing needs of Japan. This cry comes directly from the people. The Church is not asked to send the Gospel where it is not wanted.

HAITI.

A NEW STATION.

BISHOP HOLLY writes from Port au Prince, under date of August 21st, that ground had just been broken for a new Mission Station, at Petit Goâve, in the same *arrondissement*

with the Mission Stations of Buteau and Petit Harpon. On Sunday, August 13th, the Rev. Mr. Battiste, who is in charge of those stations, visited Petit Goâve, by request of the Bishop, in company with sev-

eral persons from the vicinity, and held the first Service of our Church ever celebrated there.

The opportunity to establish the Services of the Church at this new point is due to the faithfulness of a zealous woman, engaged in business in Petit Goâve, a daughter of an ex-Church Warden of Holy Trinity Church, Port au Prince, who has pledged herself to be responsible for the rent of a house, in which Divine Service may be held at regular intervals. A communicant of the Church, residing in Petit Goâve, will act as Lay-reader.

The Rev. PIERRE E. JONES, Missionary at Jérémie, reports, under date of August 25th, 1882:

The Missionary work in which I am engaged extends over an area of about five square miles. We have seven Missionary Stations, eighty-seven active members and one hundred and six children. Of course I visit, in my journeys, others who do not come under my pastoral care. We have two Sunday-schools and two day-schools, and one paid Professor. It is not necessary to relate here the fatigues met with in journeys over mountains and across rivers, where the Missionary is sometimes overtaken by

the thunder-storm of the tropics. Yet my soul finds pleasure in those "pathless woods," where hills and forests are ever green, where lakes and rivers are so beautiful, especially when, accompanied by Christian men, women and children, I take my course from one station to another, all singing the praises of God. Sometimes I am alone in my journey, yet not lonely, for I find joy in everything that surrounds me. . . . Besides chapels and stations, we have at La Passe, the centre of our Missionary operations, a church edifice unfinished for want of means. It is sixty feet long and twenty wide. I collected, during last year, \$130.70; my wife gave \$45, and I gave eight thousand shingles, which cost me \$112, making in all the sum of \$287.70.

Mr. Jones paid for the shingles which he contributed by giving one year's lessons to two young children. Then came the calamities of fire and pestilence, with their consequent distress, already alluded to in Bishop Holly's letter.

With great modesty, Mr. Jones has given a striking account of the varying pleasures and pains of his work. We are sure that no one can read it without interest and sympathy, and that it will give especial gratification to those who have recently contributed so kindly to his relief.

MEXICO.

MEETINGS OF THE MEXICAN COMMISSION.

THE Mexican Commission, in October last, held a long and interesting session, covering parts of three days, in this city. The Bishops were all present. The Bishop of Albany was elected Secretary in the stead of the Bishop of Western New York, who asked to be relieved, and whose resignation was accepted with a cordial expression of the appreciation by his brethren of his faithful and arduous service. Matters of great interest and importance were discussed at length and with much anxiety, and every result was reached without a dissenting vote. The Bishops felt the serious danger to the success of the work in Mexico growing out of the long delay in the preparation of the Liturgy, which is a disappointment to them. They again pressed home upon the authorities in Mexico their strong and unanimous feeling upon the subject. Other matters, too, growing out of a bitter controversy between the Mexican branch of the Catholic Church and certain American Missionaries

in Mexico, seemed to demand imperatively the presence of Bishop Riley and Bishop-elect Hernandez with the Commission for consultation, and accordingly the Commission insisted in the very strongest language that the Bishop and the Bishop-elect should come without delay to New York. If such conference was secured, the Commission said they hoped to be able to assure the Church in America of growth and progress in the right direction of this important work. But it could not be concealed, they added, that grave anxiety was felt, and chiefly by those who knew most of the state of affairs in Mexico, lest the work should be hindered and hurt by divisions and contentions, by lack of definiteness and distinctiveness of teaching, and by the unaccountable dilatoriness in fixing the standards of worship, without which the pure and true Faith cannot be taught or held.

The Commission met again last month. We have been furnished with the following: At a Meeting of the Mexican Commission,

held in Grace House, New York, December 11th, 12th and 13th, after careful examination and enquiry into the facts, and after hearing the statements of Bishop Riley and the Rev. P. G. Hernandez, the Commission made answer, point by point, to the seven points of a Protest sent to the President of the Commission on the 20th day of October, 1882, and signed by P. G. Hernandez, as President, and Jacinto V. Hernandez, as Secretary of the Standing Committee of the General Synod.

They solemnly protest before the Mexican Commission of the House of Bishops:

First: Against the pretended election of a Bishop of the Diocese of the City of Mexico, which election fell on the Rev. José Maria Gonzalez.

Second: Against the erection of the Diocese of Hidalgo, at the Mission of Nopala.

Third: Against the pretended election of the Bishop of the Diocese of Hidalgo, which fell on the young Presbyter, Antonio Carrión.

Fourth: Against the pretended organization of the General Synod.

Fifth: Against the suspension of the ministerial salaries, ordered by Bishop Riley and the Agent of the Mexican Church, in the twenty-six congregations which adhere to the Protest published on the 4th of September last past.

Sixth: Against the expulsion of the young men from the Seminary, also ordered by Bishop Riley and Mr. Albert E. Mackintosh.

And lastly: Against all acts which have emanated from foreign bodies which have usurped the constituted authority of the Church from the 26th of last August to the present day.

To which the Mexican Commission replies:

First: The Mexican Commission cannot recognize the alleged election of the Rev. J. M. Gonzalez on the 26th of August, 1882. 1. For doubts as to the canonical validity of the same. 2. Because it was never contemplated by the said Commission, in approving the "Reglamento General," that the case could occur of the election of a Bishop for the City of Mexico by a Diocesan Council composed of only four members. 3. Because no previous public notice was given to the congregations of the City of Mexico of a proposed election to the Epis-

copate, and because the session of the Diocesan Synod was entirely private.

Second: The Commission can find no fault with the fact or manner of the erection of the Diocese of Hidalgo. No rules whatever appear in the "Reglamento General" for the organization of a Diocese—a serious defect, which, the Commission thinks, requires immediate attention.

Third: While not questioning the legality of the election of the Rev. Antonio Carrión as Bishop of the Diocese of Hidalgo, the Commission is not prepared as yet to recognize it, owing to the fact that Sr. Carrión has not attained the canonical age, and has been so short a time in the Ministry.

Fourth: The Commission does not feel itself competent or called upon to decide the question of the technical legality of the General Synod; but does feel called upon to say that the peculiar circumstances under which it was called render it open to reasonable objections.

Fifth: The Commission, having no financial responsibility in relation to the Mexican Church, has referred the subject matter of the fifth point to the Foreign Committee.

Sixth: The sixth point being one connected entirely with the internal administration of the Church in Mexico, its settlement is not within the province of this Commission.

Seventh: The Commission considers that its answer to the fourth point sufficiently states its view with regard to the objections raised in the seventh.

To these answers the Commission adds the statement that no published paper or formal protest before them contains a single allegation against the private character of the Bishop of the Valley of Mexico. At the same time certain insinuations intended to injure the Bishop's character have reached the Commission. The Bishops of the Commission are strong and unanimous in saying that after careful examination, Bishop Riley stands personally unimpeached before the Church; that nothing more serious than questions of wisdom in organization and prudence of administration, under very grave difficulties, have deserved notice; and that the record shows great self-sacrifice and earnest devotion on the part of the Bishop to the work.

It was further

Resolved: That, in consideration of the absence of three members of the Com-

mission (Bishops Bedell, Coxe, and Littlejohn), who took an important part in the discussions touching the formation of the Sacramental Offices submitted to the General Synod of the Mexican Church, it is deemed advisable that action upon any amendment to the said Offices be deferred until there can be held a full meeting of the Commission. This the Commission feels more free to do because it is assured and satisfied that the Sacramental Offices agreed upon between this Commission and the then Bishops-elect Riley and Valdespino, on the part of the Mexican Church, supplemented by "The Divine Offices and Administration of the Sacraments and other Ordinances of the Reformed Episcopal Churches of Spain and Portugal," are in use, to the exclusion of all other forms, in the Mexican Church, for the celebration of the Sacraments and for other Offices.

It was further

Resolved: That this Commission recommends that a Presbyterian of this Church, to be nominated by the Foreign Committee and approved by this Commission be sent to reside in the City of Mexico, who shall be charged with the duty:

First: Of the disbursement of its appropriations to the Mexican Church, under such arrangements as shall be agreed upon between the authorities of the Church in Mexico and the Foreign Committee.

Second: Of obtaining and communicating to the Commission and to the Foreign Committee, such information as would be valuable to them respectively; and also of making public such matters as would interest and concern the Church at large.

A true extract from the Minutes, ordered published by the Commission.

WM. CROSWELL DOANE,
Secretary.

GRACE HOUSE, December 13th, 1882.

A recent letter from Mr. Albert Mackintosh, Business Agent of the Mexican Church states:

"The work continues as well as could be expected after the severe crisis which has passed, and I hope to report steady progress."

In an earlier letter he said that, before leaving, Bishop Riley confirmed in a single week, in the State of Nopala, four hundred and twenty-seven persons.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from September 1st, to December 1st, 1882.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALBANY.			
<i>Albany</i> —All Saints' Cathedral.....	6 75	<i>Easton</i> —Trinity, through Wo. Aux., for Foreign Missionaries' Fund.....	10 00
<i>Glen's Falls</i> —Church of the Messiah.....	3 75	<i>Lock Haven</i> —"C. R. B." for Bishop Holly's work over and above Appropriation.....	25 00
<i>Hoosick Falls</i> —St. Mark's.....	13 00	<i>Mauch Chunk</i> —St. Mark's S. S., for "Leighton Coleman" Scholarship, Duane Hall.....	40 00
<i>Middleville</i> —Memorial Church, for St. John's College.....	2 52	<i>Reading</i> —Christ Church, for "Bishop Howe" Scholarship, Bridgman Memorial School.....	40 00
<i>Morris</i> —Zion.....	5 00	<i>Tamaqua</i> —Calvary.....	3 25
<i>Rensselaerville</i> —Trinity.....	14 00	<i>Towanda</i> —Christ Church S. S., for "Elizabeth S. Douglas" Scholarship, Orphan Asylum.....	30 00
<i>Saratoga Springs</i> —Bethesda Church, for Rev. Mr. Kerr's work over and above Appropriation.....	17 25	<i>Wilkes Barre</i> —St. Stephen's S. S., of which for four "St. Stephen's" Scholarships, as follows: Baird Hall, \$40; Jane Bohlen Memorial School, \$40; High School, Cavalla, \$40; Girls' School, Cape Palmas, \$50.....	225 00
<i>Schenectady</i> —Christ Church.....	7 26		375 25
	69 53	CONNECTICUT.	
CALIFORNIA.		<i>Hamden</i> —Grace, through Wo. Aux., for Clergy House, Wuchang.....	1 00
<i>San Francisco</i> —For China.....	5 00	<i>Hartford</i> —Christ Church.....	75 00
CENTRAL NEW YORK.		"M. W.".....	5 00
<i>Skaneateles</i> —St. James'.....	40 45	<i>Middletown</i> —Holy Trinity.....	50 00
<i>Utica</i> —Trinity (additional), for Rev. Mr. Kerr's work over and above Appropriation.....	4 00		
	44 45		
CENTRAL PENNSYLVANIA.			
<i>Bethlehem</i> —"C." for Africa.....	2 00		

<i>New Haven</i> —Grace.....	14 75	<i>Boston (South)</i> —St. Matthew's, through Wo. Aux., for Insurance dues, Rev. Mr. Bauduy, \$5; personal benefit of Rev. P. E. Jones, \$5; S. S., for "Joseph Hart Clinch" Scholarship, Cape Mount School, \$25.....	85 00
<i>Southbury</i> —Through Wo. Aux., for Clergy House, Wuchang.....	2 00	<i>Boston</i> —St. Paul's, through Wo. Aux., Farewell Service.....	5 00
<i>Miscellaneous</i> —"A Thank Offering," for China.....	10 00	Trinity, through Wo. Aux., "A Friend," for Miss Bruce's salary, \$2; "two members" for personal benefit of Rev. P. E. Jones, \$7.....	9 00
DELAWARE.		"A. L. P.," through Wo. Aux., for "Carrie Louise Paddock" Scholarship, Baird Hall.....	50 00
<i>Christiana Hundred</i> —Christ Church. 5 cent collection.....	36 67	<i>Brockline</i> —St. Paul's S. S., through Wo. Aux., for "St. Paul's" Scholarship, Bridgman Memorial School.....	50 00
<i>Stanton</i> —St. James', Missionary Boxes.....	8 23	"Miss W. R. L.," for personal benefit of Rev. P. E. Jones.....	10 00
<i>Wilmington</i> —St. John's, "Eliza," through Wo. Aux., to buy medicine for the son of Rev. P. E. Jones.....	1 00	<i>Great Barrington</i> —St. James' S. S.....	16 37
EASTON.		<i>Haverhill</i> —Trinity, through Wo. Aux., for Memorial bed, Wuchang Hospital.....	15 00
<i>Queen Anne's Co.</i> —St. Paul's Parish, St. Paul's, Missionary Society.....	15 00	<i>Ipswich</i> —Ascension, through Wo. Aux., for Miss Bruce's salary.....	5 00
<i>Worcester Co.</i> —All Hallow's Parish, All Hallow's, through Wo. Aux.....	2 15	<i>Lenox</i> —Trinity.....	100 00
FLORIDA.		<i>Longwood</i> —Church of Our Saviour, of which through Wo. Aux., for "Longwood" Scholarship, Duane Hall, \$36.60.....	165 85
<i>Daytona</i> —Mission, for personal benefit of Rev. P. E. Jones.....	2 00	<i>Marblehead</i> —St. Michael's.....	53 50
GEORGIA.		<i>Melrose</i> —Trinity, "A Member".....	2 50
<i>Marietta</i> —St. James'.....	4 00	<i>Newton (Lower Falls)</i> —St. Mary's, "A Member," through Wo. Aux., for Foreign Missionaries' Fund, \$5; Miss Bruce's salary, \$1.25.....	6 25
<i>Savannah</i> —Christ Church, "A Member".....	25 00	<i>Pittsfield</i> —St. Stephen's.....	37 33
ILLINOIS.		"E. S. N.".....	100 00
<i>Chicago</i> —"L." for "Bowman" Scholarship, Girls' School, Tokio, \$20; Jaffa, \$25.....	45 00	<i>Miscellaneous</i> —Offering at Annual Meeting in St. Paul's Church, through Wo. Aux., "A little Thank Offering," for Miss Bruce's salary.....	5 00
IOWA.		MICHIGAN.	
<i>Des Moines</i> —"Z." of which for personal benefit of Rev. P. E. Jones, \$5.....	10 00	<i>Detroit</i> —Young Ladies, through Wo. Aux., for support of a girl in Girls' School, Osaka.....	40 00
<i>Garden Grove</i> —St. John's.....	2 00	<i>Lexington</i> —Good Shepherd.....	1 50
KENTUCKY.		41 50	
<i>Covington</i> —Trinity.....	7 99	MINNESOTA.	
<i>Henderson</i> —"A Reader," through Southern Churchman, for personal benefit of Rev. P. E. Jones.....	5 00	<i>St. Paul</i> —St. John the Evangelist.....	10 43
<i>Louisville</i> —St. Andrew's, W. A. Robinson, for "William A. Robinson, Jr., Memorial" Scholarship, Cape Mount School, \$25; S. S., for "W. A. Robinson" Scholarship, Baird Hall, \$40; "St. Andrew's S. S." Scholarship, Cape Mount School, \$25.....	90 00	MISSISSIPPI.	
<i>Shelbyville</i> —St. James' S. S.....	1 00	<i>Hazelhurst</i> —"A Friend".....	10 00
LONG ISLAND.		<i>Lamar</i> —St. Andrew's.....	5 00
<i>Astoria</i> —St. George's.....	30 47	MISSOURI.	
<i>Brooklyn</i> —Christ Church.....	6 56	<i>St. Louis</i> —Christ Church.....	31 00
Church of the Redeemer.....	8 13	NEW HAMPSHIRE.	
St. George's Missionary Committee.....	17 00	<i>Concord</i> —"X. Y. Z." for St. John's College..	13 60
St. James'.....	23 10	NEW JERSEY.	
St. Matthew's.....	5 00	<i>Elizabeth</i> —Trinity, for "Amelia Hamilton McAllister" Scholarship, Emma Jones School.....	20 00
Geo. G. Hopkins, M.D., for Mrs. Delia Gardner Memorial bed, Wuchang Hospital.....	30 00	<i>Princeton</i> —Trinity, of which through Wo. Aux., for "Louise C. Tuthill" Scholarship, Bridgman Memorial School, \$40.....	78 90
<i>College Point</i> —St. Paul's Chapel.....	17 00	<i>Roselle</i> —St. Luke's, through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Rockaway</i> —Trinity.....	21 37	<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Riddick's salary.....	50 00
MAINE.		NEW YORK.	
<i>Bangor</i> —St. Luke's.....	10 00	<i>Barrytown</i> —St. John the Evangelist, Memorial, through Wo. Aux., for Japan Hospital.....	3 50
MARYLAND.		<i>Bedford</i> —St. Matthew's.....	20 45
<i>Alleghany Co.</i> —St. George's Parish, St. George's, for Africa.....	12 17	<i>Clifton</i> —St. John's, through Wo. Aux., for Miss Michie's salary, \$26.50; Japan Hospital 26.50.....	53 00
<i>Baltimore</i> —Memorial Church, "A Member," of which for Mexico, \$10.....	25 00	<i>Edgewater</i> —St. Paul's, through Wo. Aux., for Miss Michie's salary, \$2; Japan Hospital, \$2.....	4 00
St. Paul's.....	50 00	<i>Marlborough</i> —Christ Church.....	5 46
Miss E. Hoffman, for "Number One" Scholarship, Cape Mount School.....	12 50	<i>Mattewan</i> —St. Luke's, through Wo. Aux., for Japan Hospital, \$41.07 toward travelling expenses of Foreign Missionaries, \$1.30.	42 37
<i>Baltimore Co. (Franklin)</i> —St. Mary's, for Japan.....	3 12	<i>New Brighton</i> —Christ Church, through Wo. Aux., for Miss Michie's salary, \$33.52;	
St. Thomas' Church and Chapel.....	1 00		
<i>D. C. Washington</i> —"Hope".....	10 00		
Alex. Shiras, for personal benefit of Rev. P. E. Jones.....	5 00		
<i>Howard and Anne Arundel Co's</i> —Trinity, for "Christian Schmidt" Scholarship, Cape Mount School.....	12 50		
<i>Prince George's and Charles Co's</i> —St. John's Parish, Christ Church, Mrs. L. E. Towles.....	5 00		
MASSACHUSETTS.			
<i>Auburndale</i> —Church of the Messiah S. S.....	5 68		

Japan Hospital, \$33.52	67 04	over and above Appropriation, \$12.76; S. S., for Scholarship in Hoffman Institute, \$75...	87 76
New York—Church of the Heavenly Rest, for Japan Hospital	160 15		275 09
Holy Apostles, through Wo. Aux., for Miss Lawson's salary	49 75	OHIO.	
(Harlem)—Holy Trinity, through Wo. Aux., for Miss Lawson's salary	20 00	Cleveland—St. Paul's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College, \$10; "Julia Bedell" Scholarship, St. John's College, \$10; Memorial bed, Wu- chang Hospital, \$20	40 00
Church of the Intercession	41 03	Trinity S. S.	13 66
St. Ann's S. S., for Missionary Educational Fund	4 75	South Side S. S. Class, through Wo. Aux., for "Julia Bedell" Scholarship, St. John's College	5 00
St. Augustine's Chapel, of which S. S., for Missionary Educational Fund, \$21.23	64 96	Mt. Vernon—St. Paul's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College, \$10; through Am. Church Missionary Society, for Mexico, \$25	35 00
St. Esprit	5 00	Newburgh—Grace S. S., "Earnest Workers" for Scholarship in High School, Cavalla	10 00
(Fordham)—St. James', through Wo. Aux., for Mexico	53 75		103 66
St. Michael's, through Wo. Aux., Shelter- ing Arms, Girls of the Cooper Cottage, at discretion of Bishop Penick, \$5; Boys of the Montgomery Cottage for Rev. Mr. Fair's work, \$2.85; a few Girls of Leake & Watts Orphan Home for Rev. Mr. Fair's work, \$3.76	11 61	PENNSYLVANIA.	
St. Thomas', "A Member," \$6; through Wo. Aux., for "Loomis" Scholarship, Cape Mount School, \$25; "St. Thomas" Scholar- ship, Girl's School, Tokio, \$15.57	46 57	Doylestown—St. Paul's, "B." of which for Rev. Mr. Kerr's work, over and above Appro- priation, \$5.	10 00
Through Mrs. M. E. Lindley, for Mrs. Brierly's salary	146 00	Philadelphia—Church of the Advent, through Wo. Aux., for Foreign Missionaries' Fund ..	2 00
"C. W. O."	100 00	Ascension, through Wo. Aux., for Foreign Missionaries' Fund	2 00
W. B. Miller, of which for St. John's Col- lege, \$5	30 00	Atonement, "R.," for St. John's College ..	30 00
Mrs. Schuyler Skaats, for "Rev. W. A. Fair" Scholarship, Cape Mount	25 00	(Germantown)—Christ Church, through Wo. Aux., for Foreign Missionaries' Fund, \$4; Miss Mead's salary, \$5.25	9 25
"A Lady," through Wo. Aux., for "Har- riet Schuyler" Scholarship, Cape Mount School	25 00	Church of the Covenant, of which through Wo. Aux., for Foreign Missionaries' Fund, \$2; Miss Mead's salary, \$2	56 39
Miss M. M. Quackenbos	10 00	Holy Apostles, S. S., (additional), for per- sonal benefit of Rev. P. E. Jones	5 00
"Alice K."	10 00	Holy Trinity, through Wo. Aux., for Miss Mead's salary, \$1; Foreign Missionaries' Fund, \$2	3 00
"In Memoriam," for Mexico	5 00	Incarnation, through Wo. Aux., for Miss Mead's salary, \$1; Foreign Missionaries' Fund, \$2	3 00
New Rochelle—Trinity, through Wo. Aux., for Trinity Church bed, Wuchang Hospital, \$30; Japan Hospital, \$35.75	55 75	(West)—St. Andrew's, through Wo. Aux., for Miss Mead's salary	1 00
Poughkeepsie—Holy Comforter	12 00	St. Barnabas', through Wo. Aux., for Miss Mead's salary, \$12; Foreign Missionaries' Fund, \$2	14 00
Through Wo. Aux., for Japan Hospital, \$6; Rev. Mr. Kerr's work, over and above Appropriation, \$75.69	61 69	St. Jude's, through Wo. Aux., for Foreign Missionaries' Fund	2 00
Richmond—St. Andrew's, through Wo. Aux., for Miss Michie's salary, \$14.65; Japan Hos- pital, \$14.65	29 30	St. Luke's, through Wo. Aux., for Foreign Missionaries' Fund, \$2; Miss Mead's salary, \$2 St. Mark's, for Rev. Mr. Kerr's work, over and above Appropriation	10 00
Rye—Christ Church, through Wo. Aux., for "Faith" Scholarship, Boys' School, Tokio ..	40 00	(Frankford)—St. Mark's, through Wo. Aux., for Foreign Missionaries' Fund, \$2; Miss Mead's salary, \$1; "St. Mark's" Schol- arship, Bridgman Memorial School, \$40	43 00
"A Lady," through Wo. Aux., for "Ar- thur Van Rensselaer" Scholarship, Boys' School, Tokio, \$40; "Frances Shirley Er- vine" Scholarship, Girls' School, Tokio, \$40 ..	80 00	(West)—St. Mary's, through Wo. Aux., for Miss Mead's salary, \$1; Foreign Missionaries' Fund, \$2	3 00
Tarrytown—Christ Church	29 29	(Chestnut Hill)—St. Paul's	20 00
Tivoli—St. Paul's, through Wo. Aux., for Miss Lawson's salary	49 08	St. Peter's, through Wo. Aux., for Miss Mead's salary	1 00
West Brighton—Ascension, through Wo. Aux., for Miss Michie's salary, \$31.85; Ja- pan Hospital, \$31.85	63 70	(Germantown)—St. Peter's, through Wo. Aux., for Miss Mead's salary, \$2; Foreign Missionaries' Fund, \$2	4 00
Westchester—St. Peter's	16 33	St. Stephen's, through Wo. Aux., for Fore- ign Missionaries' Fund, \$4; Miss Mead's salary, \$1	5 00
Yonkers—Through Wo. Aux., for Mrs. Col- lins Memorial bed, Wuchang Hospital, \$30; Miss Michie's salary, \$10	40 00	(Roxborough)—St. Timothy's, through Wo. Aux., for Miss Mead's salary	2 00
Mrs. J. H. Clark, through Wo. Aux., for Jaffa, \$5; Rev. Mr. Kerr's work, over and above Appropriation, \$5; Christmas box for Africa, \$5	15 00	Church of the Saviour, for Africa	17 30
	1,517 13	Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College "B. A.," for personal benefit of Rev. Mr. Bauduy	100 00
NORTH CAROLINA.		Miss E. P. Shield, for Scholarship, Bridg- man Memorial School	40 00
Asheville—Trinity, through Wo. Aux., for "Jarvis Buxton" Scholarship, Duane Hall, \$20; Colored S. S., for Africa, \$4	24 00	"D. S. M."	25 00
Concord—Elizabeth C. Gibson, for benefi- ciary on "North Carolina" Scholarship, Bridgman Memorial School	25	"Friends," for personal benefit of Rev. P. E. Jones	25 00
Miscellaneous—"Messengers of Hope" for Endowment Fund, "North Carolina" Schol- arship, Bridgman Memorial School	50 00		515 09
	74 25	PITTSBURGH.	
NORTHERN NEW JERSEY.		Brownsville—Christ Church	20 00
Bergen Point—Trinity, through Wo. Aux., for salary of Foreign Missionaries, \$27.56; S. S., for Orphanage in Mexico, \$42	69 56	Buttsville—All Saints' S. S.	1 00
Greenville—Grace, of which S. S. for China, \$4; Mexico, \$5	14 00		
Morristown—Church of the Redeemer	103 77		
Newark—Trinity, for Rev. Mr. Kerr's work,			

<i>Erie</i> —"A Communicant," for personal benefit of Rev. P. E. Jones.....	1 00
<i>Franklin</i> —St. John's.....	2 26
<i>Oil City</i> —Christ Church.....	9 15
<i>Pittsburgh</i> —Calvary, for Haiti.....	28 87
"H." toward Mexican Loan.....	2,000 00

QUINCY.

<i>Princeton</i> —Church of the Redeemer, Mrs. D. H. Smith, for personal benefit of Rev. P. E. Jones.....	5 00
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RHODE ISLAND.

<i>Barrington</i> —St. John's.....	6 39
<i>Newport</i> —Trinity, for China.....	65 74
"A. K.," for personal benefit of Rev. P. E. Jones.....	5 00
<i>Providence</i> —Grace, through Wo. Aux., for "Caroline Clark" Scholarship, Cape Mount School.....	20 00
St. John's, through Wo. Aux., for "Caroline Clark" Scholarship, Cape Mount School.....	5 00

SOUTH CAROLINA.

<i>Clarendon</i> —"A Lady".....	5 00
<i>Spartanburg</i> —Advent.....	10 00
<i>St. Thomas and St. Denis Parish</i>	2 50
<i>Wellford</i> —Mission.....	2 50

SOUTHERN OHIO.

<i>Cincinnati</i> —Mr. D. L. Bishop, at discretion of Bishop Penick.....	25 00
<i>Portsmouth</i> —All Saint's, through Wo. Aux.,	15 60
<i>Worthington</i> —St. John's, through Wo. Aux.,	4 14

SPRINGFIELD.

<i>Waverly</i> —Christ Church, "S. M. G. Allis," of which for Mexico, \$5.....	44 74
	10 00

TENNESSEE.

<i>Bristol</i> —"J. B. F.".....	2 00
<i>Jackson</i> —"A Friend," for Jaffa.....	25 00
<i>Sewanee</i> —University of the South, Bishop Boone Missionary Society.....	10 00

TEXAS.

"A Friend," through Wo. Aux., for Bishop Penick's work, \$10; Japan, \$10; Mexico, \$10.....	37 00
	30 00

VERMONT.

<i>Woodstock</i> —Branch Wo. Aux. Vice-President, for Miss Riddick's salary.....	2 00
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VIRGINIA.

<i>Albemarle Co.</i> —Fredericksville Parish, Charlottesville, Christ Church.....	40 00
<i>Alexandria Co.</i> —Fairfax Parish, St. Paul's, "A Member".....	20 00
<i>Clark Co.</i> —Cunningham Chapel Parish, Christ Church, for personal benefit Rev. P. E. Jones, "A Friend," \$3; "A Member," \$5.....	8 00
Clark Parish, Grace, of which at discretion of Bishop Penick, \$1.50.....	3 14
Miss Page's Home School Sewing Society, for Jaffa.....	10 00
<i>Cumberland Co.</i> —Leighton Parish, St. James' "A little boy," at discretion of Bishop Penick.....	6 96
<i>Dinwiddie Co.</i> —Bristol Parish, Grace S. S., through Wo. Aux., for "Grace Church" Scholarship, Duane Hall.....	20 00
<i>Fauquier Co.</i> —Leeds Parish, Leeds Church, of which for Rev. J. McNabb's salary, \$8.25.....	17 38
Whittle Parish, The Plains Church, for Rev. J. McNabb's salary, \$25; Mexico, \$8.63.....	33 63
<i>Gloucester Co.</i> —Ware Parish, Ware Church.....	2 75
<i>Henrico Co.</i> —Henrico Parish, Christ Church, S. S., for Jaffa.....	50 00
Henrico Parish, Moore Memorial Church, "Rev. T. W. C." for personal benefit of Rev. P. E. Jones.....	13 00
<i>King George Co.</i> —Hanover Parish, Emmanuel "A Communicant" for Bishop Penick's work.....	4 00
<i>Loudoun Co.</i> —Johns' Parish, Emmanuel, for Rev. J. McNabb's salary.....	5 00
<i>Mathews Co.</i> —Kingston Parish, Trinity.....	6 25
<i>Norfolk Co.</i> —Through Wo. Aux., for "Bishop Meade" Scholarship, Bridgman Memorial School.....	50 40 00

<i>Prince George Co.</i> —Martin's Brandon Parish, Merchant's Hope Church.....	7 46
Bristol Parish, St. John's.....	24 31
<i>Richmond Co.</i> —Lunenburg Parish, St. John's.....	8 40
<i>Warren Co.</i> —St. Thomas' Parish, Calvary.....	8 60
<i>Westmoreland Co.</i> —Washington Parish, St. Peter's, at discretion of Bishop Penick.....	26 40
<i>Miscellaneous</i> —Rappahannock Valley Convocation, for Rev. Curtis Grubb's salary.....	125 00
Convocation of Southwest Virginia, for "Rev. J. McNabb" Scholarship, Cape Mount School, \$50; support of a scholar in Cape Mount School, \$25.....	75 00
Piedmont Convocation, for Rev. J. McNabb's salary.....	31 50
"Cash".....	45

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's through Wo. Aux., for Miss Riddick's salary.....	587 73
	7 00

WESTERN NEW YORK.

<i>Albion</i> —Christ Church.....	8 75
<i>Angelica</i> —Mrs. M. T. Scofield, of which, for Rev. J. McKim's salary, \$65; Mexico, \$40.....	145 00
<i>Batavia</i> —St. James'.....	32 72
<i>Bath</i> —St. Thomas.....	10 00
<i>Brockport</i> —St. Luke's.....	9 20
<i>Buffalo</i> —Christ Church, for Rev. Mr. Kerr's work over and above Appropriation.....	5 00
St. James'.....	4 16
St. Paul's.....	150 46
Trinity, of which through Wo. Aux., for Miss Riddick's salary, \$50.....	82 77
<i>Canandaigua</i> —St. John's.....	8 74
<i>Canaseraga</i> —Trinity.....	2 50
<i>Corning</i> —Christ Church.....	12 00
<i>Danville</i> —St. Peter's, of which for Girls' School, Tokio, 50 cents.....	3 15
<i>East Bloomfield</i> —St. Peter's.....	2 10
<i>Fredonia</i> —Trinity.....	4 11
<i>Geneva</i> —St. Peter's, of which for China, \$1.....	16 36
"A Friend," "for the education of girls in China".....	40 00
<i>Jamestown</i> —St. Luke's.....	5 83
<i>Lockport</i> —Christ Church.....	1 85
Grace.....	42 80
<i>Lyons</i> —Grace.....	24 00
<i>Mt. Morris</i> —St. John's.....	4 12
<i>Newark</i> —St. Mark's.....	2 20
<i>Niagara Falls</i> —Missionary Box 4,655.....	5 20
<i>Palmyra</i> —Zion.....	6 36
<i>Randolph</i> —Grace.....	1 03
<i>Rochester</i> —Christ Church.....	31 82
St. James'.....	10 25
Trinity.....	4 00
<i>Sojus</i> —St. John's.....	3 05
<i>Tonawanda</i> —St. Mark's.....	6 00
<i>Watkins</i> —St. James'.....	7 98
<i>Westfield</i> —St. Peter's.....	4 65

WEST VIRGINIA.

<i>Greenbrier Co.</i> —St. James', Mission Parish, St. James' S. S.....	698 16
<i>Harrison Co.</i> —Clarksburg, "Two Friends," for personal benefit of Rev. P. E. Jones.....	2 00
<i>Jefferson Co.</i> —St. Andrew's Parish, Grace, S. S., for Jaffa.....	1 00
St. Andrew's Parish, Trinity, for "Little Anna" Scholarship, Cape Mount School.....	12 50
<i>Kanawha Co.</i> —St. John's Parish, St. John's.....	7 00
<i>Tyler Co.</i> —Mission.....	18 15
	2 00

DAKOTA MISSION.

<i>Fargo</i> —Gethsemane Church.....	42 65
	5 00

NIOBRARA MISSION.

<i>Santee Agency</i> —St. Mary's School, through Wo. Aux., over and above Appropriation, for Mrs. Lever's work, \$1; Mrs. Hookers' Orphanage, \$1.....	2 00
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WESTERN TEXAS.

<i>Refugio</i> —Master Herman Ragland's Missionary Box.....	1 00
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LEGACIES.

<i>Conn., New Haven</i> —Estate of Mrs. Mary Callis Lee.....	500 00
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ACKNOWLEDGMENTS.

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Estate of Miss Maria Style.....	250 00	"Ajax".....	100 00
<i>Md., Baltimore</i> —Estate of Elizabeth A. Winn.....	97 50	A. A. Hills, for personal benefit of Rev. P. E. Jones.....	5 00
<i>D. C., Washington</i> —Estate of Mrs. Cornelia A. Dikeman.....	5,000 00	Atlantic Mutual Insurance Company Script..	90 00
<i>Mass., Greenfield</i> —Estate of Miss Elizabeth Draper.....	500 00	Proportion of General Missions received from September 1st, to December 1st, (see p. 22)	1,663 23
<i>N. Y., New York</i> —Estate of Mrs. P. Bedell, for Rev. Mr. Yen's salary.....	17 50		2,978 31
<i>Pa., Philadelphia</i> —Estate of Miss Maria Smith, 1,438 00		Total Receipts since September 1st, 1882...*	<u>\$19,158 07</u>
<i>Vt., Middlebury</i> —Estate of Miss Eliza H. Platt.....	36 00		
	7,889 00		

MISCELLANEOUS.

U. S. Coupons, Interest.....	558 87
Interest.....	106 65
M. & E. R. R. Bonds, Interest.....	21 00
M. & P. R. R. Bonds, Interest.....	14 06
Mexican League, of which for Scholarships in Orphanages, \$387; personal benefit of Mrs. Lever, \$62.50.....	422 00

ANALYSIS OF RECEIPTS.

For "Specials" (of which applying on Appropriation \$40;).....	1,048 87
For Work of the Committee for Foreign Missions (of which from Legacies, \$7,889).....	18,109 20
Total.....	<u>\$19,158 07</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883.....	\$182,375 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	<u>\$18,149 20</u>

Still required during the remainder of the fiscal year to enable the Foreign Committee to meet the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	<u>\$164,225 80</u>
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ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from September 1st to December 1st, 1882.

ALABAMA.

<i>Whistler</i> —W. T. Sawyer, M.D.....	25 00
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ALBANY.

<i>Albany</i> —Miss L. A. Partridge.....	15 00
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CONNECTICUT.

<i>Middletown</i> —"Friends," toward Scholarship, \$15; Berkeley Divinity School, \$10.....	25 00
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LONG ISLAND.

<i>Brooklyn</i> —St. James' Sunday-school Scholarship.....	60 00
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MARYLAND.

<i>Frederick</i> —All Saints' Parish, 5 cent collection.....	12 90
<i>Washington, D. C.</i> —"Hope".....	10 00

MASSACHUSETTS.

<i>Boston</i> —Through Mexican Division Wo. Aux., Mrs. Lucius Hubbard, Cambridge, \$5; St. Paul's, Holyoke, Scholarship, \$27; Sunday-school, Church of Our Saviour, Longwood, "P. S. Parker" Scholarship, \$35; St. Stephen's, Lynn, "Bishop B. H. Paddock" Scholarship, \$5; St. Mary's, Newton Lower Falls, \$8.50; Christ Church, Quincy, \$32.08; for <i>Envoy</i> , 24 cts.....	112 77
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NEW JERSEY.

<i>Beverly</i> —Mrs. Rodman, toward "Bishop Scarborough" Scholarship.....	5 00
<i>Elizabeth</i> —St. John's Sunday-school Scholarship.....	15 00
<i>Mt. Holly</i> —Trinity, toward "Bishop Scarborough" Scholarship.....	10 00
<i>Perth Amboy</i> —Anonymous.....	33 00

NEW YORK.

<i>Amenia Union</i> —Legacy of the Misses Hitchcock.....	63 00
<i>New York City</i> —Holy Communion, by Mrs. Abbott, \$7.50; Mrs. M. H. Aldrich, \$12.....	19 50
St. George's, Mrs. Charles Tracy, \$10; Miss L. K. Tracy, \$5.....	15 00
Zion, Mr. P. D. Collins, \$10; Mrs. Colgate, \$5; Mrs. J. H. Aldrich, \$1; Anonymous, \$1. Anonymous.....	17 00
Miss A. Hadden.....	50 00
Miss E. F. Hadden.....	100 00
"J. H. H.".....	25 00
	100 00

"J. C. S.".....	5 00
<i>Tarrytown</i> —"A Friend," \$10; "A Friend," \$10.....	20 00

NORTHERN NEW JERSEY.

<i>Newark</i> —Trinity Sunday-school Scholarship..	40 00
<i>Orange</i> —Grace Sunday-school Scholarship, \$10; through Woman's Missionary League, toward "Julia Starkey" Scholarship, \$20..	30 00

OHIO.

<i>Cleveland</i> —St. Paul's, Wo. Aux., \$30; Trinity, "Bishop Bedell" Scholarship, \$40; "Josephine P. Boardman" Scholarship, \$40.....	70 00
<i>Wilmington</i> —Through Wo. Aux., Twig Auxiliary, for "Angela Ibarra".....	110 00
	5 00

PITTSBURGH.

<i>Pittsburgh</i> —Branch League, Calvary, (East End), "R. O. B." Scholarship, \$10; for "Berean" Scholarship, \$20; Theological Seminary, \$2; St. Andrews, "J. B. J." Scholarship, \$25; Annual Subscriptions, \$2; Trinity, "A Member," \$100; Interest on "Abel A. Kerfoot" Endowed Scholarship, \$20	115 00
	179 00

TEXAS.

<i>Little Cane</i> —Mr. O. W. Randall.....	5 00
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VIRGINIA.

<i>Danville</i> —An Episcopalian.....	3 50
<i>The Plains</i> —Grace, Whittle Parish.....	1 00
	4 50

WESTERN NEW YORK.

<i>Canaseraga</i> —Trinity Parish.....	2 50
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WEST VIRGINIA.

<i>Charlestown</i> —Zion, Ladies' Mexican League Scholarship, \$15; for the General Work, \$5;	20 00
<i>Point Pleasant</i> —Christ Church.....	10 00
	30 00

CANADA.

<i>Hartley (Quebec)</i> —Miss E. Bacon.....	2 00
Receipts from September 1st to December 1st., 1,088 17	
Amount previously acknowledged.....	8,002 12
Total receipts since April 12th, 1882.....	<u>\$9,090 29</u>

* See note at the end of the Acknowledgments in the General Department page 22 with reference to Mrs. Fiske's Legacy.

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same.

GREECE.

Miss Marion Muir, also four student teachers.....	Athens
Widow Helen Zenophonididis.....	"
Widow Paraskavoula Ateisa.....	"
Helene Ollandis.....	"
Basilius Servos.....	"
Katrina Servos.....	"
Louisa Pessneit.....	"
Lefkas Skenez.....	"
Julius Henning.....	"
Chrisanthel Daskalaky.....	"

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON, PENICK, D.D., Missionary Bishop.
(In the U. S.)

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....	Harper.
†The Rev. R. H. Gibson (Liberian).....	"
The Rev. M. P. Valentine Keda (Native).....	Caravilla.
†The Rev. Wm. Allan Fair.....	(In the U. S.)
The Rev. O. E. Shannon Hemie (Native).....	Hoffman Station.
†J. J. Neal (Liberian), Lay-reader.....	Harper.
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.
Richard Killen Nyema, ".....	Rockbrookah.
A. H. Vinton Foda ".....	Caravilla.
E. W. Appleton, Wade ".....	Fishston.
T. C. Brownell Gaba ".....	Caravilla.
Joseph Elliott Nim'ne ".....	"

Also three Student Teachers.

Sinoo and Bassa District.

The Rev. L. L. Montgomery (Liberian).....	Bassa.
†The Rev. J. G. Monger, ".....	Sinoo.
†George A. Dunbar (Liberian), Lay-reader.....	"
†J. A. Herring (Liberian), Lay-reader.....	Bassa.

Monrovia and Cape Mount District.

†The Rev. G. W. Gibson (Liberian).....	Monrovia.
†The Rev. A. F. Russell (Liberian).....	Clay-Ashland.
†The Rev. J. W. Blackledge (Liberian).....	Monrovia.
Rev. Henry W. Meek.....	(In passage.)
The Rev. Edward Hunte (Liberian).....	Crozierville.
The Rev. John McNabb*.....	(In the U. S.)
The Rev. Horatio C. Merriam Nyema (Native).....	Cape Mount.
†Mr. G. W. Christian Schmidt*.....	"
†Calvin Douglas (Liberian), Lay-reader.....	Caldwell.
†J. D. A. Scott (Liberian), Catechist.....	Caldwell.
Mrs. Penick*.....	(In the U. S.)
Mrs. McNabb*.....	"
Mrs. Schmidt*.....	Cape Mount.
Mrs. M. R. Brierly*.....	"
Miss Sarah Johnson (Liberian).....	"

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHEWSKY, D.D.,
Missionary Bishop, (Absent).

The Rev. Elliot H. Thomson.....	(In the U. S.)
The Rev. Kong Chai Wong.....	Shanghai.
The Rev. William J. Boone.....	"
The Rev. Yung Kiung Yen, M.A.....	"
The Rev. Hoong Neok Woo.....	"
The Rev. Wm. S. Sayres.....	"
The Rev. Sung Tsz Yang.....	Wuchang.
The Rev. Sung Lu Chun.....	Shanghai.
The Rev. Zu Soong Yen.....	"
The Rev. Frederick R. Graves.....	Wuchang.
The Rev. George H. Appleton.....	"
Henry W. Boone, M.D., Missionary Physician.....	Shanghai.
William A. Deas, M.D., ".....	Wuchang.
Mr. Herbert Sowerby.....	Wuchang.
Mrs. Schereschewsky.....	(Absent).
Mrs. Thomson.....	(In the U. S.)
Mrs. W. J. Boone.....	Shanghai.
Mrs. Sayres.....	"
Mrs. Sowerby.....	Wuchang.
Mrs. Appleton.....	"
Miss Josephine H. Roberts.....	Shanghai.
Miss Martha Bruce.....	"
Miss Sara E. Lawson.....	"
Miss Wong.....	"

Also twenty Candidates for Holy Orders, and fifty-five
Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....	(In passage.)
†The Rev. William B. Cooper.....	(In the U. S.)
The Rev. Clement T. Blanchet.....	Tokio
The Rev. Theodosius S. Tyng.....	Osaka.
The Rev. John McKim.....	"
The Rev. F. R. Woodman.....	Tokio.
Henry Laning, M.D., Missionary Physician.....	Osaka

* P. O. Address, care R. A. Sherman, Monrovia, Liberia.
† These are not supported by the Board.

JAPAN—(Continued.)

Mr. James McD. Gardiner.....	Tokio.
Mrs. Blanchet.....	(In the U. S.)
Mrs. Tyng.....	Osaka.
Mrs. McKim.....	Osaka.
Mrs. Woodman.....	Tokio.
Mrs. Gardiner.....	Tokio.
Miss Belle T. Michle.....	Osaka.
Miss Margaret L. Mead.....	"
Miss Sarah L. Riddick.....	Tokio.
Also three Candidates for Holy Orders, and twenty-five Catechists, Teachers, Lay-readers, and Bible-readers (Native).	"

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.....	Port-au-Prince.
The Rev. St. Denis Baudouy.....	Jeremie.
The Rev. Pierre E. Jones.....	Aux Cayes.
The Rev. Charles E. Benedict.....	Torbeck.
The Rev. Louis Duplessis Ledan.....	Port-au-Prince.
The Rev. Francois J. Brown.....	Gros Morne.
The Rev. H. Michel.....	Trianon.
The Rev. Jean J. Constant.....	Buteau.
The Rev. Sadrach Kerr.....	Cape Haitien.
The Rev. Theodore F. Holly.....	Port au Prince.
The Rev. Joseph Chen.....	Acul.
The Rev. Daniel Michel.....	Petit Fond.

There are besides, one Presbyter, fourteen Lay-readers and Catechists, eighteen Day-school Teachers, and fifteen Sunday-school Teachers, who receive no support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in Mexico (except where otherwise indicated) receive stipends out of the appropriation of the Board of Managers, according to information received September 1st, 1883:

† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the Mexican Branch of the Church in the City of Mexico.*

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of Cuernavaca.

The Rev. T. Valdespino, M.A.....	Mexico.
The Rev. I. Maruri.....	"
The Rev. J. L. Perez.....	"
The Rev. Moquinto Orihuila.....	Jocuitingo.
The Rev. Luis Canal.....	Mexico.
The Rev. Jacinto Hernandez.....	"
The Rev. Joaquin Hernandez.....	"
The Rev. Jose M. Gonzalez.....	Theological Seminary, "
The Rev. Carlos E. Butler.....	"
The Rev. Prof. J. Medina.....	"
The Rev. J. Ramirez Arellano.....	Cuernavaca.
The Rev. E. Lopez.....	Valley of Mexico.
The Rev. A. Carrion.....	Napala.
The Rev. I. Bustamante.....	"
The Rev. J. Linares.....	Mexico.
The Rev. J. G. Ramirez.....	"
Mr. A. E. Mackintosh, Business Agent*.....	"
Mr. F. Villegas.....	Puebla.
Mr. J. Flores, Lay-reader.....	San Pedro Martin.
Mr. H. Lozada, Lay-reader.....	Teletico.
Mr. M. Bejarano, Lay-reader.....	Cuernavaca.
Mr. F. Bonilla, Lay-reader.....	Atzala.
Mr. F. Arenas.....	Boys' Orphanage, Mexico.
†Mrs. Herman Hooker.....	Girls' Orphanage, Mexico.
Miss Ciench.....	"
Miss Anna Grut*.....	"
Miss Alcantara, Teacher.....	"
Miss Ruiz, Teacher.....	"
Mr. J. Trujillo, Principal.....	Cathedral Boys' School, "
Mr. F. Candanoza, Teacher.....	"
Mr. Ponce de Leon.....	"
†Mr. Ponce de Leon.....	"
†Miss Ponce de Leon.....	"
Mr. Diego Martinez, Teacher, Girls' School, de la Independencia.....	"
†Mrs. Diego Martinez.....	"
Miss Candanoza, Teacher.....	"
Miss Pinto, Teacher.....	"
Mrs. Arenas.....	"
Mr. M. Roldan.....	Secretary of Bishop-elect of Cuernavaca.
Mr. B. Gomez.....	Mexico.
Mr. F. Garcia, Teacher.....	"
Mr. Morales.....	"
Mr. V. Hernandez, Teacher.....	Quantla, Morelos.
Mr. P. Mariaca, Teacher.....	Yanquepo.
Mr. M. Orihuila, Teacher.....	Jocuitingo.
Mr. V. Baeza, Lay-worker.....	Mexico.

There are besides, fourteen Candidates for Holy Orders and forty-six other Lay-workers.

* P. O. Address, care Messrs. Watson, Phillips & Co., City of Mexico.
† Not supported under the appropriation.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

JANUARY, 1883.

THE Monthly Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, January 25th, at 10.30 A.M., in Room 26, Bible House, New York. All Diocesan Officers are cordially invited to attend.

THE REV. A. T. TWING, D.D.

THE eleventh anniversary of the foundation of the Woman's Auxiliary is sadly shadowed by the loss of the Rev. Dr. Twing, Secretary of the Board of Managers and of the Domestic Committee. It is therefore fitting that, together with the many resolutions of respect and mourning offered by its branches and received at the Mission Rooms, some public record should be made of its indebtedness to its faithful adviser and friend.

In 1868 a meeting of the Clergy and laity was called in Grace Church, New York city, by Dr. Twing, to set forth the needs of the Missionaries of the Church throughout the United States. His earnest appeal to Church women to come forward and aid in the work was heartily sustained and endorsed, both by narrative and exhortation, by several Bishops present for the purpose. Upon that occasion "The Ladies' Domestic Missionary Relief Association" was formed, certain ladies being appointed as officers to organize and carry on the work. This was a new departure in Missionary enterprise in our community. Inexperience, timidity and ignorant opposition were all to be contended with; but to combat and defeat them Dr. Twing gave his wise counsel, Christian courage and clear intelligence; and to his personal interest, his attendance at the many meetings called in the churches of numerous parishes, his direct and earnest appeals, upon all fitting occasions, for the organization, the Woman's Auxiliary of to-day is largely indebted for its substantial basis and vigorous life.

This natural larger outgrowth of the Relief Association, with its wider interests and more varied work, still found in Dr. Twing a constant friend; and it was his pleasure to note, as years went on, its growth in numbers and results.

The aid given by its branches in forty-five different Dioceses to Clergy serving the Mission Churches dotting the old and new regions of our vast territory, their spires catching the weary eye of the traveller and telling of the faith preached and the hope extended to venturing pioneers; the hand of fellowship held out to the red man, and the law of kindness taught by deeds of love, winning him from his life of warfare to the life of peace; the warm sympathy felt for the colored people of the South; all interest taken by the Auxiliary in any department of the Domestic Missionary work, struck a responsive chord in that large heart that held that work as something of its very own.

Nor did that interest fail when the Auxiliary, looking to foreign lands, by the support of teachers and scholars, the care of the sick and the relief of the distressed, took a part in the telling of the old, old story, the breaking down the idols of ancient prejudices, the destroying the temples of profanation and establishing the immortal truth.

Again did Dr. Twing approve the increasing participation of women in the Domestic Missionary work of the Church, and by his representations in the Committee secure

cure the appointment of several as regular Missionaries, the Auxiliary paying their quarterly stipends.

Ready with his cordial smile and hearty grasp of the hand to welcome any visitor at the Mission Rooms—whether a Missionary from the Domestic or the Foreign field, a brother Clergyman engaged in parish work, a child learning from him the love of Missions, or the members of the Woman's Auxiliary—he will be missed, indeed, in his accustomed place.

But to him, just taken from his leadership, a worn veteran in the cause of Missions, all these—the Woman's Auxiliary not least among them—owe a debt of gratitude and affection, which they can repay only by a more devoted service under CHRIST'S Banner, for the advancement of His Kingdom and the establishment of peace between God and man.

BY A MEMBER OF THE WOMAN'S AUXILIARY.

HELP NEEDED FOR PITTSBORO.

PITTSBORO, N. C.,
October, 1882.

MY DEAR MISS EMERY:

I gladly profit by your kind suggestion to prepare a statement of our work here for the colored people, its progress and its needs; yes, especially its needs.

We began nearly four years ago with a Sunday-school and semi-monthly Services. The Vestry and many members of the parish entered heartily into the work. The colored people came in large numbers to be taught. They seemed proud of the effort made in their behalf. True, there were some, both white and black, who piously predicted that the venture would "come to nought." But it was not "of men."

It should not be inferred that no work of this kind had been done during the preceding administration of the parish. A class had been constantly instructed in the gallery of the Church, and thereby many precious seeds had been sown. It was out of the question, however, to induce the Negroes to come in any number under those circumstances. They used always to be *sent* to the gallery when they were slaves. Now that they have been made free, the difference that it makes is plain enough.

The parish was not in a condition, in some respects, to establish a separate Mission for them until within the last four years. When the time came there was no hesitation on the part of its members. A room was rented by the Vestry and set apart for the use of this Mission. The result has justified the fondest hopes of the most sanguine among us.

And, because I have known of many vain

attempts to teach the colored people by putting them apart in odd and out-of-the-way places in the parish church, I venture to direct attention to the course of the Vestry here in providing even ever so humble a place for their own distinct use.

Some man, prone to economy or prejudice, will say that by reason of their ignorance and degradation, the gallery or the basement is good enough for them. It is often said. It has been said here. And pride is usually the motive attributed to the Negroes, if, as is always the case, they remain away. If that be really the sole or main reason, it is the sign of an ambition rather to be directed than despised. Who that is human, much less manly, chooses to be thrust into a corner?

If that be the controlling reason and one to be condemned, one that helps to make the black man's spirit as black as his skin, the greater need in the home of CHRIST to provide for him such conditions as will enable us to take away his sinful pride.

But it is not the sole reason. It is not the chief one. It may provoke a sneer, but I have looked well and every way into the matter, and one cause of this is the natural shrinking of the colored man from any intrusion upon the white. Nor is it of the nature of fear. They really (despite the politicians) have confidence in the white people. If I were not allowed to call it modesty, I should call it humility. That is the chief reason why the colored people will not resort to the churches where the white people worship, and teach their children. It is one to be respected. But whether the cause be pride or humility, the facts are the

same. We are bound to expound to them the way of God more perfectly—woe be unto us if we do not!—and yet they will not risk even the appearance of intrusion into the churches of the white people; no, not to receive those good gifts which they truly do earnestly covet—instruction, knowledge, elevation.

At all events, in this instance was demonstrated the expediency of giving them Services and a place of their own in which to celebrate them. They have thus been allowed to feel that they have something to hold to and gather around and labor for, about which there can be no dispute nor any sort of repulsion. And so we have had their unflagging co-operation.

Gradually we have grown from three communicants to thirty, from a Sunday-school in a rented room to a parochial school in a building all our own; and we thought we were really getting established, as we knew we would be, if our parochial school could only be perpetuated. But, alas! that institution has come to a standstill; has stopped just as we began to reap the good fruits of its planting. Within the past year nine have been baptized and eight confirmed. The school lasted about twelve months. We were surprised when we found it had to stop. The money to keep it on had been promised, but he who promised it was himself disappointed in the availability of his resources, and here we are.

Well, these poor brethren, almost dumb-founded at our apparent failure, are gazing steadily at me. And I? Why, I can only gaze into Heaven—that is, into the heavenly

places of their hearts whom CHRIST has made His almoners for the poor. My colored friends are beginning to get a little ashamed to ask me, “When will the school begin again?” for I have put them off with one hope and another, until now they suspect my own hopes to be failing. At first it was, “When is Mr. White coming back?” Mr. White, who taught them so well and gained their love and confidence. And I have had to tell them he is not coming at all. I could promise him nothing. If I had not said when I told them that, “I will write to Miss Emery; she and her band never fail us when they can help us out,” I believe they would have almost despaired, they know we who are here are so impotent to carry on this work.

And now I am writing this to ask those who read it, “When shall the school here start again?” *May* it soon start? The colored people have pledged \$100 towards it, and I have assumed their pledge for the salary of a teacher, whom Mr. Smedes, of St. Augustine’s, says he will send us. We shall need at least \$200 more. For this we would be devoutly thankful.

Ah! my friends, the writing of such a letter as this is far from a pleasant task, even though I know that it is for CHRIST’s sake I ask your alms. And as this work is of love, I must have faith to believe that His Holy Spirit will defend it from an overthrow by guiding some of His faithful among those who are able to come over and help us. Yours faithfully,

EDMUND N. JOYNER,
Rector and Missionary.

WORK FOR THE WOMEN OF JAPAN.

KOBE, JAPAN,
September 3d, 1882.

MY DEAR MISS EMERY:

It is just two months to-day since we left Osaka. I expected to write a good many letters during our stay here, but unfortunately I have not been well enough until very lately.

Among the letters I expected to write was one to you, especially on the subject of the women in Osaka.

Of course, as Miss Michie and I have both been away, we have not had any meetings during the summer, but we hope to resume them in the fall, at least the weekly meetings at our own house.

I think I wrote you that we had been asked to hold meetings in two other places,

but as far as I am concerned, as I cannot take long jinrikisha rides, they must be given up. Whether Miss Michie will be able to do anything about them I do not know. She has not been well since her illness of last winter, and has not improved much during her stay here. She has been paying a visit in the mountain resort, of which you have probably heard—Arima—for the last ten days, and writes that she feels much better. The school work is quite sufficient for her strength.

This does not look very encouraging for the work among the women, does it? I do hope some one will be sent to take it up and carry it on successfully. It might become a very important part of our Mission work here. I hope the individual who comes

will be a strong Church-woman, and not be afraid to give distinctive Church teaching when it is needed.

Miss Michie has received the box containing worsted, books, etc., since we came to Kobe. How very kind and generous the ladies were. You have no idea how much pleasure they have given to the children as well as to us all. The afghan has been begun and will probably be finished before Christmas. It is certainly a novel way of doing Missionary work, but I think it is a very good thing for the women and children to make the articles, which are sold for their benefit.

The other Missions have various ready-made articles, given by their friends at home, which they sell in different ways. First, they have a sale at one of their houses, and after that the unsold articles are sent around from house to house, in baskets, for inspection and sale. The prices are usually very high, and, as far as I have seen, the things are not such as are particularly useful out here. I think the natives hardly ever buy any of them, so that the money is really given by foreigners, who have in return for it a quantity of things they would not buy if they were not asked to do so.

There are a number of articles that can be made by the children and women of the materials sent out, and will be quite salable, I think, among the natives. They wear stockings and shoes now a good deal. Mittens, scarfs, babies' socks and hoods, and ornamental jinrikisha afghans would probably sell; but they have generally no use for the tidies, or "anti-macassars," as our English neighbors call them, or ottoman covers or children's dresses and under-clothes (except, in a few instances, *boys'* clothes), which are what the English sewing societies generally give.

Yours sincerely,

N. C. McKim.

OSAKA, JAPAN, October 3d, 1882.

MY DEAR MISS EMERY:

I began the Women's Meeting alone last week. Mrs. McKim is not well enough this fall to go so far, so that I shall have to try and get on alone. We are all so anxious to have some one come out for this work; some one who can give her whole time to teaching the women, hunting them up when they are not regular, etc. I am very anxious to do all in this way that I can, but with school work, I am not able to give more than one afternoon each week to it.

At the meeting last week they wanted to know if I would not go to two other places in the city. I agreed to go, but arranged that the meetings should be held in turn at the three places. I only wish I could go to each place once a week, but I should be, in that case, obliged to neglect some of my school duties.

This work among the women is so important I do wish we could fully impress the importance of it upon the minds of the people at home. Already good results can be counted from these meetings, begun only last spring.

The wife of a rich lawyer has brought her daughter to board in the school. We hope to keep her long enough to make a Christian of her. The mother seems very much interested in Christianity. Another, the wife of a judge who, up to the time of the meetings, never cared for anything serious, has expressed a desire to attend Sunday services regularly, and also wishes to enter Mrs. McKim's Sunday afternoon Bible Class for women. If this much is done in the little time Mrs. McKim and I have been able to give to it, surely much more could be done by some one who could give all her time to it. I do hope some one will come out for this work, and come soon.

Very truly your friend,

B. T. MICHIE.

THE ELIZABETH BUNN MEMORIAL HOSPITAL.

WUCHANG, CHINA,

September 28th, 1882.

MY DEAR MISS EMERY:

You have doubtless already heard, through Mr. Boone, that the contract for the Woman's Hospital has been signed, and I now write to say that work has fairly begun, and hope there may be no cessation until it is completed.

It is to be built after the pavilion plan. There will be one main ward, fifty feet long by twenty wide, accommodating fifteen patients. This ward will open into a second building, containing four service rooms, to

be used as kitchen, dispensary, bath and dining rooms.

The grounds are now being enclosed with a neat bamboo fence, and during the autumn a hedge will be planted, which in a very few years will afford all the protection of a wall, besides being more economical and much prettier.

The builder is under contract to have everything furnished and to deliver the keys about the 18th of January next. I will write you in the meantime, what progress we are making.

Very sincerely yours,

W. A. DEAS.

AMERICAN CHURCH BUILDING FUND COMMISSION.

OBJECT.

The Commission was established October 25th, 1880, by the Board of Missions, comprising in its membership both Houses of the General Convention. It consists of all the Bishops, of one Clergyman and one Layman from each Diocese and Missionary Jurisdiction, and of twenty members at large appointed by the Presiding Bishop. Its object is to create a Fund of One Million Dollars, the income of which shall be given, and portions of the principal of which may be loaned, to aid the building of new churches. The Commission wish to complete the Fund by October, 1883, that the General Convention may then present it as an offering to God, a memorial of His care in the past; for the extension of His Kingdom in the future; and that it may commemorate the Centennial of the American Church as a Branch of the Church Catholic. These facts appeal to all to whom these presents come.

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OFFICE: 22 BIBLE HOUSE, NEW YORK.

MEETING OF LAYMEN.

AN important meeting of laymen, called by the Hon. Hamilton Fish and Messrs. Cornelius Vanderbilt and F. S. Winston, was held at the Bible House recently for conference concerning the Commission. One hundred and forty invitations had been sent out to representative laymen in the Church. On motion of Mr. Vanderbilt, Mr. Frederick S. Winston was elected President of the meeting. Upon taking the chair Mr. Winston explained the object of the conference. Letters were read from the Hon. Hamilton Fish, Mr. Lemuel Coffin, of Philadelphia, the Hon. Seth Low, and Mr. Carlos A. Butler, of Brooklyn, expressing regret at unavoidable absence. Mr. Vanderbilt offered a resolution, which was adopted, suggesting an appeal to Churchmen throughout the United States for individual gifts on the following plan: Ten subscriptions of \$5,000 each; twenty-five of \$1,000 each; twenty-five of \$500 each; one hundred of \$100 each; one hundred of \$50 each; one hundred of \$25 each; five hundred of \$10 each; and that all details for carrying out the same be referred to the Church Building

Fund Commission. These gifts are to be in addition to the offerings taken in churches. Ex-Governor John A. King offered a resolution, which was also adopted, to the effect that in the judgment of the meeting every Rector in the Church at large should present the work of the Commission to his congregation, and take up an offering for the Fund at least once in each year. This resolution gave expression to the sentiment of the meeting, that the laity should not be called upon for gifts unless the Clergy have interest enough to earnestly assist in the matter. Brief addresses expressing appreciation of the object of the meeting were made by Messrs. William G. Low, F. S. Winston, William H. Male, Cornelius Vanderbilt, Ex-Governor John A. King and others. The fact of the holding of this meeting of laymen, and the co-operation expressed in the Commission by them, is another important step in the direction, necessarily slow and difficult, of the realization of the project of the Fund of One Million Dollars for Church-building, as set forth by the General Convention.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st to December 1st, 1882.

ALBANY.		HERKIMER—Christ Church.....		6 70
Albany—All Saints' Cathedral.....	55 52	Hoosac Falls—St. Mark's Church.....		12 00
Delhi—W. H. Griswold.....	35 00	Ilion—St. Augustine's Church.....		5 66
Fort Edward—St. James'.....	4 00	Massena—St. John's Church.....		6 00
Glens Falls—Church of the Messiah.....	16 16	Potsdam—Trinity Church.....		7 76

<i>Troy</i> —St. John's Church.....	71 88	<i>Marlboro</i> —Christ Church.....	4 40
<i>Waterford</i> —Grace Church.....	8 06	<i>Matteawan</i> —St. Luke's Church.....	44 80
	229 34	<i>Monticello</i> —St. John's Church.....	4 86
CENTRAL PENNSYLVANIA.		<i>Newburgh</i> —St. George's Church.....	170 29
<i>Bellefonte</i> —St. John's Church.....	6 35	<i>New Castle</i> —St. Mark's Church and Pleasant-	
<i>Columbia</i> —St. Paul's Church.....	9 45	ville, St. John's Church.....	4 02
<i>Laurenceville</i> —Lucy D. Baldwin.....	5 00	<i>New Windsor</i> —St. Thomas' Church.....	17 32
<i>Leacock</i> —Christ Church.....	6 15	<i>New York</i> —Bethlehem Chapel.....	3 10
<i>Nickel Mine</i> —Grace Church.....	2 18	Church of the Incarnation.....	99 41
<i>Paradise</i> —All Saints' Church.....	10 15	Mission of St. Michael's Parish.....	1 92
	39 28	St. Ann's Church, Two Parishioners.....	6 00
CONNECTICUT.		St. Augustine's Church.....	37 46
<i>New Haven</i> —St. Paul's Church.....	5 00	St. Clement's Church.....	34 00
<i>Trumbull, (Tashua)</i> —Christ Church, Fairfield	2 91	(<i>Fordham</i>)—St. John's Church.....	43 00
Archdeaconry.....	7 91	St. Michael's Church.....	52
		St. Paul's Chapel.....	188 35
DELAWARE.		Trinity Chapel.....	20 00
<i>Georgetown</i> —St. Paul's Church.....	5 00	"M. M. C.".....	1 00
		Mr. Walter Colton.....	1 00
IOWA.		<i>Pleasantville</i> —St. John's Church.....	17 00
<i>Clinton</i> —St. John's Church.....	9 00	<i>Poughkeepsie</i> —Church of the Holy Comforter	7 33
		<i>Red Hook</i> —Christ Church.....	25 79
KANSAS.		<i>Saugerties</i> —Trinity Church.....	21 00
<i>Williamsburg</i> —St. Barnabas' Mission.....	10 00	<i>Sing Sing</i> —Trinity Church.....	5 40
		<i>Tuckahoe</i> —St. John's Church.....	36 52
LONG ISLAND.		<i>West Chester</i> —St. Peter's Church.....	910 58
<i>Astoria</i> —Church of the Redeemer.....	35 25		
<i>Brooklyn (North)</i> —Christ Church.....	21 70	OHIO.	
Church of the Good Shepherd.....	36 39	<i>Ravenna</i> —"S. B. C.".....	10 00
(<i>Heights</i>)—Grace Church.....	128 50		
Grace Chapel.....	12 77	PENNSYLVANIA.	
Church of the Reformation.....	40 48	<i>Doylestown</i> —St. Paul's Church.....	8 00
St. Ann's Church.....	132 80	<i>Philadelphia</i> —Memorial Church of the Holy	
St. Mark's Church.....	14 00	Comforter.....	16 70
(<i>E. D.</i>)—St. Mark's Church.....	11 13	St. Mark's Church.....	230 00
St. Mary's Church.....	58 90	(<i>Frankford</i>)—St. Mark's Church.....	35 00
Wm. G. Low.....	5,133 00	(<i>Chestnut Hill</i>)—St. Paul's Church.....	50 00
<i>East New York</i> —Trinity Church.....	4 50	(<i>Bustleton</i>)—St. Luke's Church.....	11 07
<i>Huntington</i> —St. John's Church.....	14 27		350 77
<i>Jamaica</i> —Grace Church.....	23 32	PITTSBURGH.	
<i>Little Neck</i> —Zion Church.....	116 89	<i>Correy</i> —Emmanuel Church.....	5 00
<i>Sayville</i> —St. Ann's Church.....	4 37	<i>Emporium</i> —Emmanuel Church.....	2 00
<i>South Oyster Bay</i> —Grace Church.....	23 67	<i>Kittanning</i> —St. Paul's Church.....	30 00
	5,811 94	<i>North East</i> —Church of the Holy Cross.....	3 50
MARYLAND.		<i>Oil City</i> —Christ Church.....	2 00
<i>Anne Arundel Co.</i> —St. Ann's Parish, St.	13 34	<i>Pittsburgh</i> —Church of the Good Shepherd...	11 06
Ann's Church.....	50 00		53 56
<i>D.C. (Washington)</i> —Trinity Church, A Member	63 34	RHODE ISLAND.	
		<i>Newport</i> —Trinity Church.....	65 91
MASSACHUSETTS.		<i>Warwick Neck</i> —"Mrs. G. A.".....	2 70
<i>Fitchburgh</i> —Christ Church, A Communicant,	5 00	<i>Providence</i> —From a trust fund, through Mrs.	
<i>Haverhill</i> —Trinity Church, "A Member".....	10 00	C. L. Andrews.....	50 00
<i>Lowell</i> —St. Anne's Church.....	19 11		118 61
<i>Newton</i> —Grace Church, "For Bishop Perry,		SOUTHERN OHIO.	
for work in Iowa, \$5; for Rev. W. E. Jacob,		<i>Ironton</i> —Christ Church.....	10 90
Blair, Nebraska, for the new chapel at that			
place, \$5".....	10 00	WESTERN MICHIGAN.	
<i>Quincy</i> —Christ Church.....	18 12	<i>Hastings</i> —Emmanuel Church.....	9 79
	62 23	<i>Manistee</i> —St. Paul's Church.....	4 70
MINNESOTA.		<i>Travers City</i> —Grace Church.....	4 25
<i>Benson</i> —Christ Church.....	1 50		18 74
<i>Cannon Falls</i> —Church of the Redeemer.....	2 50	WESTERN NEW YORK.	
<i>Duluth</i> —St. Paul's Church.....	9 53	<i>Buffalo</i> —St. Paul's Church, "Members".....	1 00
<i>Minneapolis</i> —Gethsemane Church.....	30 05	<i>Rochester</i> —St. Luke's Church.....	10 00
<i>Moorhead</i> —St. John's Church.....	5 00		11 00
<i>Shakopee</i> —St. Peter's Church.....	3 85	OREGON MISSION.	
<i>St. Paul</i> —Christ Church.....	43 75	<i>East Portland</i> —St. David's Church.....	13 35
<i>St. Vincent</i> —St. Paul's Church.....	8 00		
	104 18	COLORADO MISSION.	
NEW HAMPSHIRE.		<i>Idaho Springs</i> —Calvary Church.....	2 00
<i>Concord</i> —Rev. H. Bedinger.....	10 00		
NEW JERSEY.		NIOBARA MISSION.	
<i>Burlington</i> —St. Mary's Church.....	20 00	<i>Lower Brul</i> —Church of the Saviour.....	10 00
<i>Elizabeth</i> —St. John's, of which S. S., \$75; Mr.	97 44	NEW MEXICO MISSION.	
F. Collingwood, \$10.....	117 44	<i>Las Vegas</i> —St. Paul's Mission.....	4 20
NEW YORK.			
<i>Barrytown</i> —Memorial Church of St. John the	4 99	MISCELLANEOUS.	
Evangelist.....	7 25	A Churchman.....	5 00
<i>Fishkill</i> —Trinity Church.....	15 00	FOREIGN CONTRIBUTIONS.	
<i>Glenham</i> —Church of St. John the Baptist.....	9 65	<i>Belgium, Brussels</i> —Miss J. C. Stewart, £20...	96 70
<i>Governor's Island</i> —St. Cornelius Chapel.....	3 50	Received from September 1st to December	
<i>Highland Falls</i> —Church of the Holy Innocents		1st, 1882.....	8,083 37
		Amount reveriously acknowledged.....	21,809 52
			\$29,892 89